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Evangelization of unchurched issue at Toronto meeting

Bert Witvoet

TORONTO, Ont. - Four hundred evangelical leaders gathered in Toronto from June 6 to 9 for the Canadian Consultation on Evangelism. Ministers and lay leaders from mainline Protestant churches and newer denominations came from nine provinces for stock-taking, strategy discussion, and practical training. The consultation was sponsored by the Evangelical Fellowship of Canada.

Daytime sessions and workshops were held at Ontario Bible College and Theological Seminary, and public meetings were held each evening in The Peoples Church.

Consultation chairman Victor Adrian and Canadian-born evangelist Leighton Ford both stressed on the opening night that the primary challenge facing Canadian churches in the coming decade was the evangelization of the growing number of unchurched people in the secularized society around them.

The 1981 Canadian census had revealed a sharp increase in the number of people who claimed no religious

affiliation. The "no religion" group rose from 930,000 in 1971 to 1,790,000 in 1981 — a 90 per cent increase. The "no church" group is now solidly in fourth spot following the Roman Catholic, United, and Anglican churches.

Consultation participants packed workshops which dealt specifically with evangelization of significant segments of that unchurched group — inner city residents, students, prisoners, youth, native people, ethnic minorities, and adherents of other religions.

Canadian evangelists Barry Moore, Marney Patterson, Terry Winter, and Mervyn Dolan led workshops related to conventional crusade evangelism. In addition, television preachers Paul Smith, David Mainse, and H.H. Barber dealt with the electronic ministry. Other workshops considered church growth, visitation evangelism, congregational renewal, and the relationship between evangelism and social responsibility.

Evangelical Fellowship of Canada, organized in 1965, now includes in its membership fourteen denominations and a further 1200 individual members.

None of the Reformed Churches are



Canadian Consultation of Evangelism, June 6-9, 1983.

constituent members of the EFC, but two members of the Christian Reformed Church, Gerald Vandezande and Elbert Van Donkersgoed, are EFC members at large. Rev. Arlie Van Eek of the Council of CRC in Canada is Chairman of the EFC Social Action Committee.

Brian Stiller, newly appointed EFC

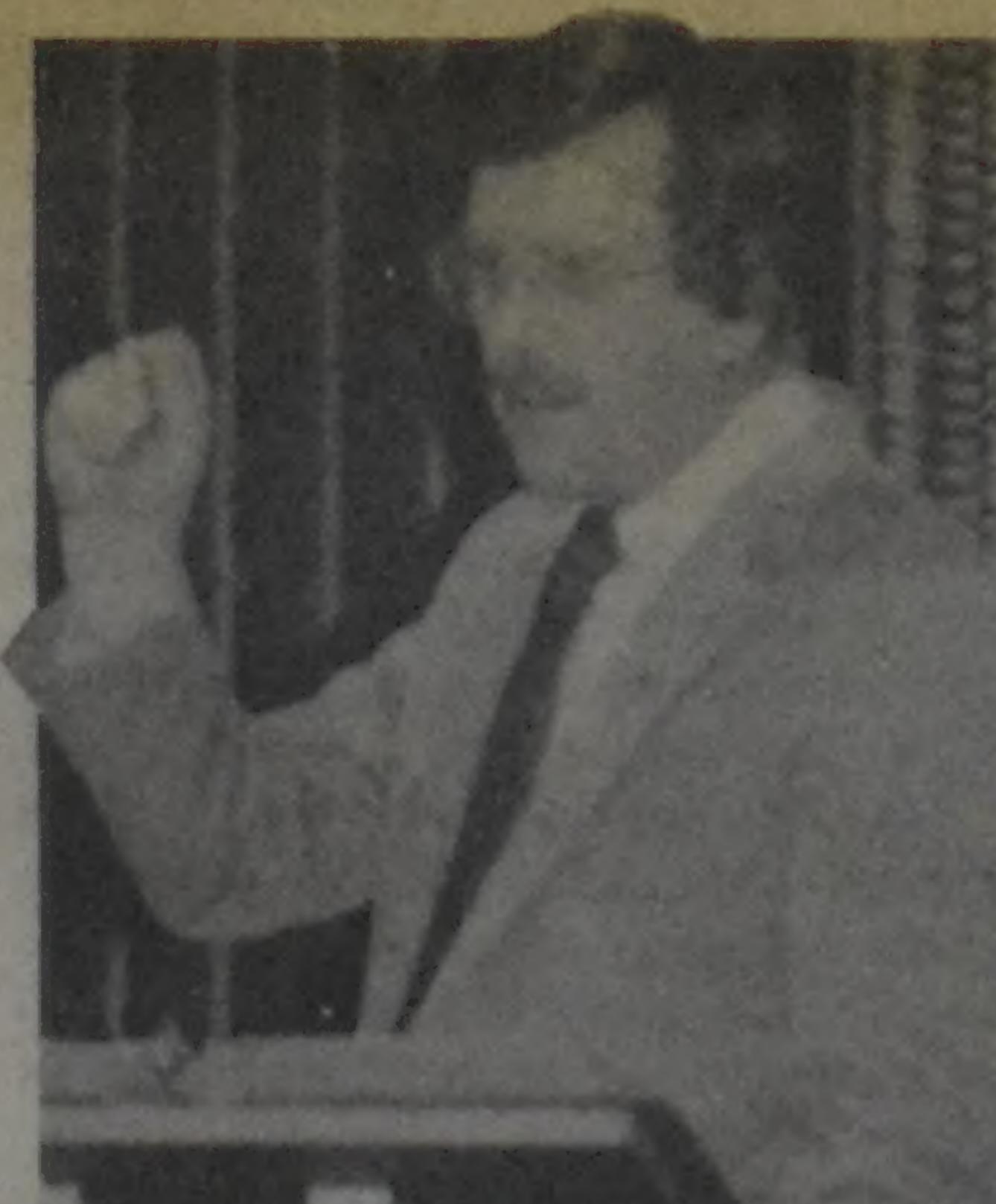
director, introduced at the consultation the premier issue of *Faith Alive*, the organization's official publication. Stiller indicated that he hoped that the magazine would provide a vehicle to promote greater understanding and interaction among Canadian evangelicals of all denominations.

King's says farewell to first president

When Dr. Sidney DeWaai began his work with the Christian College Association in 1974, he faced a MISSION: IMPOSSIBLE, said Rev. N. Knoppers at a reception in DeWaai's honour on June 30.

In the main address of the farewell evening for Dr. DeWaai, first president of The King's College, Rev. Knoppers, Chairman of the Board, acknowledged that Dr. DeWaai completed that mission by shaping the idea of a western Canadian Christian college into the reality of The King's College.

Rev. Knoppers thanked DeWaai for his deep commitment, vision, and perseverance. Under his strong leadership, administrative and academic models were developed and many students experienced a biblically-directed college education. "Your varied talents and enthusiasm had a positive and formative influence," said Rev. Knoppers.



Dr. Sidney DeWaai

During his tenure with The King's College, Dr. DeWaai was especially effective in establishing working relationships with the provincial government and the University of Alberta. Those endeavours reached fruition recently in two separate events. In May, the University of Alberta welcomed The King's College as an affiliate, making approved courses transferable from the College to the University and making government funding available. A few weeks later, the government of Alberta passed a bill establishing a private colleges accreditation board, making it possible for The King's College to become a degree-granting institution.

In appreciation for his many contributions, the College presented DeWaai with an applique made by local artist, Evelyn Martin. Entitled "Pillar of Fire", the work portrays the presence and guidance of God in our lives using the symbols of fire, quail, and manna.

The reception room was filled as governors, staff, faculty, and members of the community joined together to thank Dr. DeWaai for his years of service and to wish him and his family God's blessing in the future.

Anniversary celebrations planned

Margaret Griffioen

ONTARIO (Ministry of Citizenship and Culture) — Preparations for Ontario's 1984 Bicentennial Program are well underway.

"Celebrating Together," is the theme of the 200th anniversary festivities commemorating the first major settlements in the province. The focus of the celebration will be the people of Ontario, according to a ministry newsletter.

Festivities will include 150th anniversary celebrations for the province's capitol city, Toronto. This city will host, among other events, spectacular sailing regattas and an international arts and music festival.

Dutch churchman compares American synod to his own

Dr. Klaas Runia, who attended the 1983 synod of the Christian Reformed Church as a delegate of the GKN (Gereformeerde Kerken in Nederland), compared the proceedings at this synod and the personality of the Christian Reformed Church with his own church and synod back home. We translated a portion of his report, which appeared in the July 13th issue of *Central Weekblad*. BW

The first thing that strikes you is the quite different way of holding a meeting. Everything is much more formal. People are forever making motions and amendments to motions.

There are relatively few general debates. The discussion is often focussed on specific sub-parts. For that reason it soon becomes a little boring for the spectators, even when items which in themselves are important are on the table.

Without doubt, a good atmosphere prevails at synod. It's clear that these people experience a closer fellowship than is the case at our synod. There are undoubtedly differences within the CRC, but these lie within a clearer structure of unity.

Kinship

In many ways one is reminded of the situation as we knew it some twenty years ago here. No wonder you quite soon feel at home in this atmosphere. There is an obvious kinship and you recognize this time and again.

It does depend, of course, on whom you talk to. Some appear to be deeply hurt by what we do in The Netherlands. They don't understand the 'motherchurch' anymore. They are also much concerned about the influence this may have on their own church. Some are inclined, therefore, to cut relations.

Others don't want that at all. They think that in spite of differences we should hold on to each other.

There are those also (and this applies especially to those who have lived in America for several generations) who don't find the tie that important anymore. The old connection, which comes from the past, doesn't mean that much to them.

Old-fashioned?

Is the CRC old-fashioned? You hear that kind of reaction from time to time from Dutchmen who have visited the US or Canada.

I can understand that kind of reaction. Compared to developments with us, certain opinions and discussions come across as being old-fashioned. But you have to be careful with that kind of judgment.

The CRC is a church that relates to the times, but it does that in a situation quite different from ours. It doesn't live in Western-Europe, but in the United States and Canada, where you find culturally and spiritually a different climate. And every church has to react ultimately to its own environment.

It's quite clear to the visitor that this church wants two things: a) it wants to be truly reformed and it isn't ashamed of its reformed tradition; b) it wants to take new paths, but in relation to its own environment.

The CRC too has been busy with questions surrounding the authority of Scripture and homosexuality. But its answers are more careful, more moderate and geared to the questions that live in its own midst.

No wonder that many have difficulties with what happens in our church, where much more radical answers are given.

Viewpoint

Leaving an inheritance of institutions

Suppose I approached you to ask for a donation of \$10,000 to a worthy Christian cause we both support.

You would probably be shocked. You're not rich, and only people with large fortunes can make a donation of that size. After the shock you would probably have a good laugh at the very idea that you could donate that much money.

But I'm serious.

Look at it this way. A typical family is buying a house by making payments on a mortgage. What is the house worth at the time a couple retires? Where I live, three-bedroom houses bought in the 1950s for \$15,000 or so now have a market value of \$75,000 or more. Maybe your house isn't worth that, but what will it sell for when you no longer need it for your family?

Or maybe you have a family farm, or operate a small business. What equity do you expect to have when you retire? It doesn't take much these days to have an equity of six figures.

Add to your house or farm or business some life insurance, pension or annuity

R.E. VanderVennen

Guest editorial

money and you discover to your surprise that at retirement you'll be financially worth \$100,000 or more.

What are you going to do with all that money? A friend of mine likes to say that the people he knows are going to take it with them or else they aren't going to go. That's good for laughs, but it doesn't work that way.

The time-honoured way is to leave the money for the children. That's fine if they need it, or if the amount pays for a nice vacation. But the amount of money should not be so large that it dominates the family's way of thinking. If five children share \$100,000, what will each of them do with it? Now they can buy a new

houseboat, or pay off the mortgage, or buy a new car and have something left to put in the bank. But will it be good for the children? Will this kind of inheritance draw them into the materialism we don't like to see in other people?

Here's the really big question: what kind of inheritance, what kind of heritage, do parents want to leave with their children? And how can parents go about leaving their children the heritage of faith, and strong institutions which express the faith?

Let's be specific. Suppose a couple with five children has financial assets of \$100,000 upon retirement, and those assets do not decrease as long as either of the couple lives. Suppose they decide to have wills which leave half of their money to the children, so that each child receives \$10,000. Then they can decide that the remaining \$50,000 goes to the support of Christian work that is closest to their hearts, whether that be the church itself, Christian schools, missions, work of mercy or whatever. They are now in the position of making a donation of \$10,000 — in fact, they are able to do that five times over! Now the

prospect of a \$10,000 donation doesn't look so laughable.

True, the donations will not be made this year. They may not be made until both husband and wife die. But the money is still real, and it can be seen as enriching the Christian heritage of their children and grandchildren. It is not done at the expense of a nice financial sum for the children. It is a response to the biblical teaching that what we have is not "our own" but that we are stewards of what God has entrusted to us, of which we shall be asked to give account (Matt. 25:14-30).

We are talking here not of rich people but of today's ordinary people. How times have changed! A result of inflation is that we may not have much money today, but that our assets build up beyond what we have thought possible. These are matters to pray about, talk about, and follow through with a lawyer or Christian Stewardship Services.

Robert E. VanderVennen is Director of Educational Services at the Institute for Christian Studies.

Pool reflections on a hot and guilty afternoon

When we were looking for a house in St. Catharines in February of this year, my wife and I drew up a list of specifications for the real estate agent.

On the list were two items that we indicated as preferences rather than essentials: a garage and no pool.

When we finally bought a place most of the requirements had been met except the above mentioned two. The house came without garage and with pool.

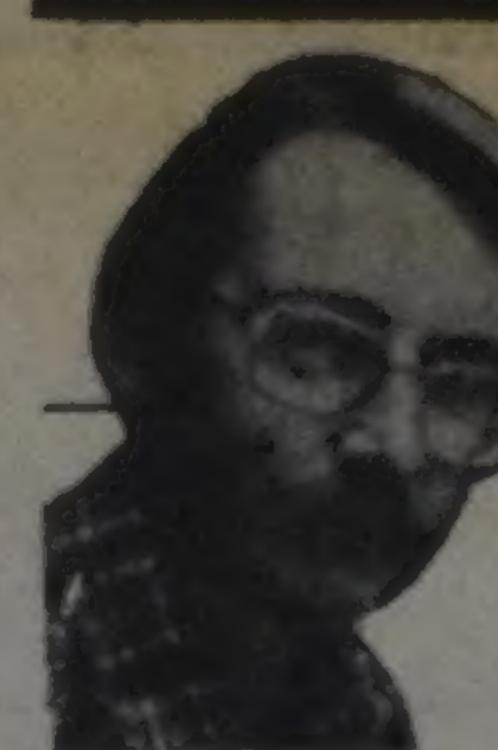
It's the pool I want to write about. What can one say about a garage that isn't there? Except, I wish I knew where to store the bikes, the camper, the garden tools and a thousand other outside things.

"The pool," by Bert Witvoet.

It measures 24 feet across, is circular, half above and half in ground. It takes up most of our apron-size backyard. It costs between \$300 and \$500 to maintain this first year. It is ugly to look at. We have to spend a fair bit of time on it to keep it clean.

From accounts I hear of many others, a pool is used every day the first summer, once or twice a week the second summer, and rarely the summers after, except when visitors come.

I have come across several former pool owners who have gotten rid of their albatross and are now the proud cultivators of a fruitful garden. Either that or they sell the place to move on to a spot where the algae does not roam and the water is not cloudy all day, and where ph



Bert Witvoet
Sweet and Sour

stands for peaceful home rather than phenolic level.

Oh yes, we are enjoying the pool this first summer. My wife and I agree that it's the perfect solution for our younger kids to get through a summer without friends. And we ourselves are taking advantage of it too. But that's the short range.

Somewhere in the back of my mind there is the expectation that our pool will not survive too many more summers.

There is something wrong about all these petty private pools anyway. There must be a dozen of these things in the immediate vicinity of our home. Think of all the times they're not in use during the summer months and the 8 months they are dormant. Think of all the neighbours who don't have a pool and who have to resort to sprinklers and showers to cool themselves off on hot muggy days.

Wouldn't it be better if every neighbourhood had one neighbourhood pool instead? You could walk to such a pool in a matter of two or three minutes

Every household would be taxed for the maintenance of such a pool. Or an annual fee could be charged to those using it. But private pools would be forbidden or heavily taxed.

People from the same street would have occasion to meet each other. There'd be a tremendous saving of money, time and water. It might be safer with adequate supervision. No one would have to feel left out. And your backyard would be a yard again, rather than a sea of crystal.

No, I'm not in aqua shock, even though I have used 8 pounds of the stuff to rid the water of its winter blues (or should I say greens). Nor is my mental and emotional system in need of backwash because of inadequate filtering.

But when I'm not in the pool and

sitting down next to it, and I see the metal structure rise out of the ground like a giant cookie mould, I wish I were a magician.

I wish I could say, "Presto, let there be a garage instead of a dead sea."

But the Christian faith does not lend itself for the removal of such mountains ... fortunately.

The kingdom of more responsible pool use does not come with the waving of wands and the chanting of voices. It requires thousands of people to be responsible citizens of a given municipality.

Failing that, I guess we have to share our pool as much as possible with our neighbours and friends. Something will have to justify the expense and bother of keeping a private pool in the backyard of Kingdom citizens.

Harry de Vries leaves Calvinist Contact

Bert Witvoet

As of this date, Harry de Vries will not be with *Calvinist Contact* anymore. Harry has worked for C.C. longer than any present employee. He started working under Editor Dick Farenhorst in 1973.

Harry has contributed greatly to the writing and production of the paper. In the past years, he was responsible for the Education and Church pages, the Dutch section as well as the Book Review page. Harry also took care of

special issues, such as Education, Book and Camping issues.

The July 22 issue shows the results of his travels through Germany as he walked in the steps of Martin Luther. Let his own writings be the tribute to this conscientious and dedicated worker for the cause of Christ.

Harry will be missed by his fellow workers, who have found him always ready to give a helping hand.

We want to wish Harry de Vries and his family well, with the protection and care of the Lord accompanying them.

Calvinist Contact

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Letters

The Bible is more against than for drinking

Upon reading the story "How the devil offered his services to Noah" (June 24 issue of C.C.) I would like to make some comments. I was fortunate to hear recently the heart tearing testimony of an American native whom the Lord delivered from the bondage of alcohol.

Time after time we can hear about the poverty and abuse families have to suffer at the hands of people who started drinking as a social pastime and now are enslaved to the drug.

It is a trap of the devil. And then to think that it is quite acceptable among Christians of several denominations to have that drink to the second, third and fourth cup, as the story goes, and act like lions, monkeys and swine respectively, the latter wallowing in his own dirt and muck.

Paul says in 1 Cor. 10:23, "All things are permissible; however, not all things are beneficial." When are we as Christians going to wake up to the fact that social drinking is *not* acceptable. Let's

not hide behind the text in the Bible where Paul advises Timothy to take a little wine for his stomach (1 Tim. 5:23). Paul advising Timothy to take a little wine as medicine for his stomach ailment, but not for social drinking. The Bible advises much more against drinking than for it. Please read Prov. 23:29-35.

I'm sorry to say, but I cannot agree that the alcoholic is also a child of God. God loves the alcoholic also and wants him or her to repent and turn to Him for healing as many have done and are

doing. However, according to Gal. 5:21, anyone engaging in drunkenness, will not inherit the kingdom of God if they die in this sin, but must suffer eternal rejection and damnation, and is, therefore, not a child of God.

A. Bos,
Telkwa, BC

The statement in Ineke Parlevliet's article that the alcoholic is also a child of God has been misunderstood by Mr. Bos. An alcoholic remains an alcoholic even if he goes "dry," or struggles in faith against his addiction. To be an alcoholic is not necessarily the same as being a drunkard. Ed.

A solution now would be beautiful

In the last few months we have on a regular basis been informed of the notorious abortionist Henry Morgentaler who is attempting to set up clinics in Toronto and Winnipeg.

Still, there is and has been another Silent Killer at work, (and I suppose it has been at work since the time of Abraham and Sarah) and that is the disease of infertility. It's a terrible problem for many of us childless couples

(around 10-17% one statistic stated) which can be compared to something like cancer.

And, of course, it is a disease that NEVER EVER will be cured, not even in the resurrection, because the men and women of that age will not be married. At best we can hope to "adopt" children. No, if it must be cured it has to be in THIS life, and before the child-bearing age is past.

Treatment for infertility too can be a costly measure. One which we

discussed with our physician was priced at \$1000 per cycle times the number of attempts at fertilizing the egg. And even then there is no guarantee of success.

So, what is the solution? Wouldn't it be beautiful if the Lord wielded his healing power and blessed us couples who wish to serve the Lord with God-praising children!

Bob Wierdsma (and Dorothy),
Willowdale, Ont.

fill my wife's role, if she would rather go out and earn a paycheque by being gainfully employed? Hardly!

Officebearers were always to be the husband of one wife. The opposite is nowhere stated. Paul didn't say let the women be quiet in the balcony, or in the congregation, but let the women keep silent in the churches.

Peter Tensen,
Brantford, Ont.

Marketing boards help the Lord's purpose

Thanks for publishing the book review re Egg Marketing Board (C.C. July 8, page 16). For years we (farmers) have been struggling with articles and publications of the Fraser Institute, and I am glad Ann Hutton took time to read one of their publications.

We vaguely remember the early 1950s when the farmers were left to the will of the processors, be it of eggs, milk or any other

product. When the product was refused, there was no income.

With the help of expert engineering, marketing boards have been setup, and they have provided a steady flow of income for those in agriculture, and for consumers a fair price in the stores.

We know that the Lord has placed us in this country for a purpose. He also has provided us with the ways and means to carry out this purpose.

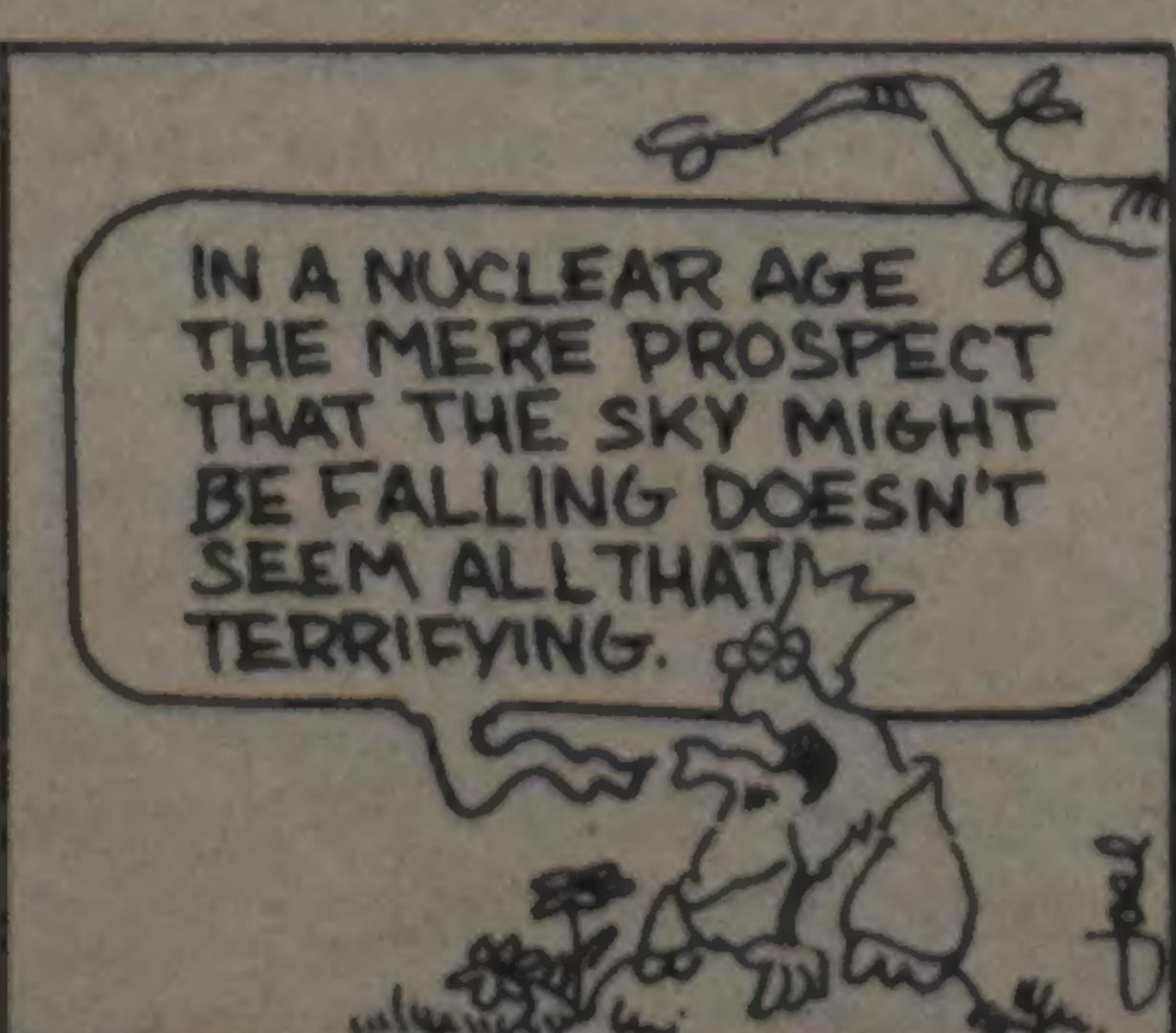
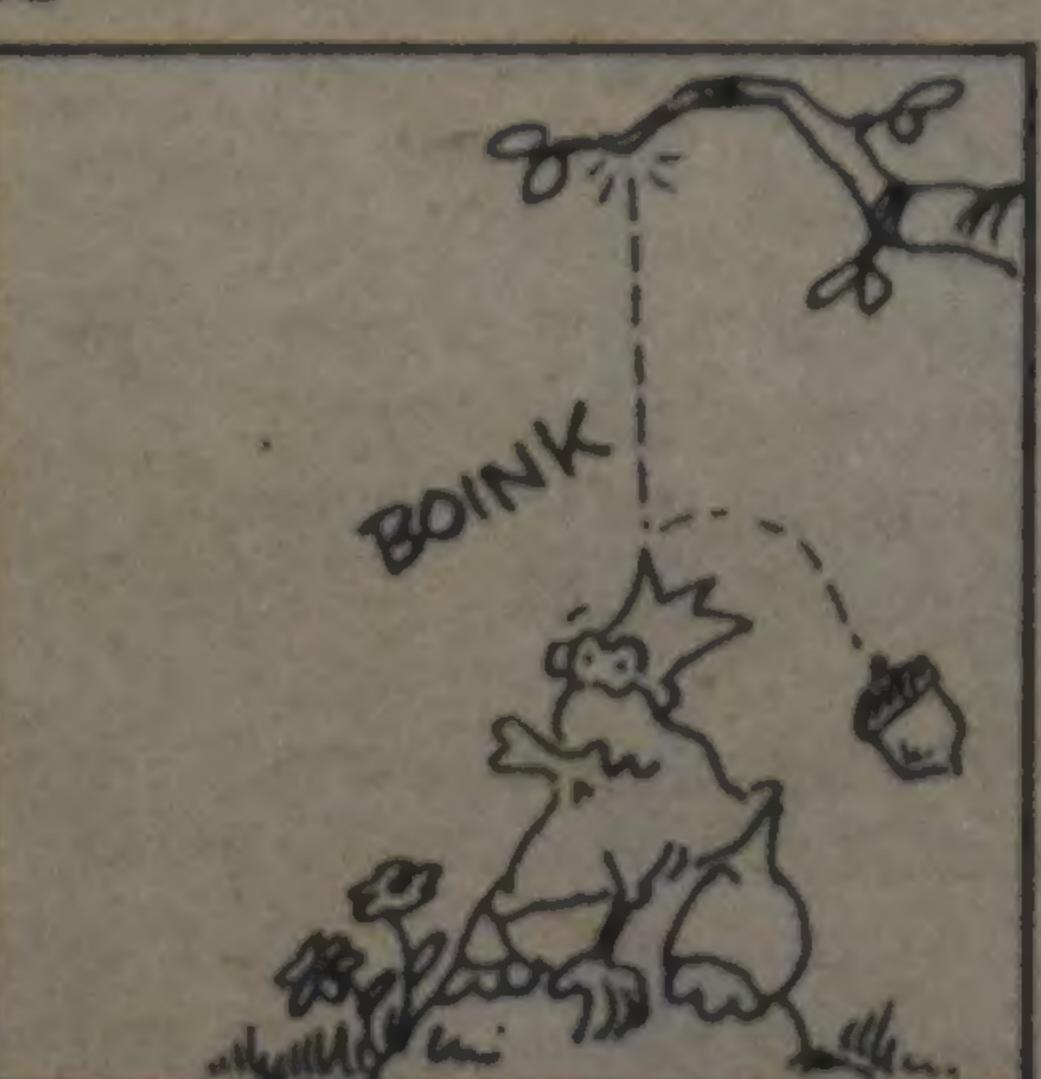
Those of us who still remain in agriculture are well aware of the high price of these quotas, but the price is still low considering the stability it has brought for producers and consumers alike.

For those who are serious about starting in agriculture there is a way, but those who are not familiar with it should not obtain a quota.

A. Vriezen,
Matsqui, BC

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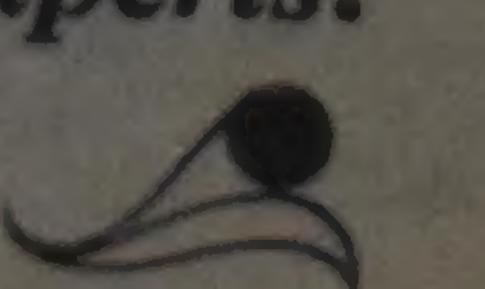
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Church

Pastoral Pondering

Analysis of church deficits

Did you hear that story of the Chinese in a certain village who were going to have a celebration of some kind and all were to empty a bottle of wine in one big vat so that in the end they all could share in the festivities? Of course, there are always some who think that others will make up for what they lack, so some just put water in their bottle, thinking that it would not matter. The whole vat full of wine would still taste like good wine anyway.

When the day of celebrations arrived the wine was poured and it tasted like water, what it practically also was. Too many people had the same idea!

That is how we get shortages. Too many people think that they are below average earners and that others will make up for them. In the end we stand there all together blushing for shame.

Rev. L. Stofstra,
Immanuel Chr. Ref. Church, Simcoe, Ont.

From the pen of the pastor

To say that many people are hurting today almost seems like stressing the obvious. When I mention hurting people I am not in the first place thinking of the hungry and dying in far away countries. Neither am I thinking of the many people in our own country who are unemployed or who go through a financial crisis. Such people are hurting alright, but it is not these I have in mind. There are other hurts and bruises which may be even more painful than the ones I have mentioned so far. I am thinking of those who are emotionally torn. They are suffering from guilt feelings and emotional pain. They feel slighted and abused by others. They are the lonely and forgotten ones. They lack self-esteem and self-worth, and they feel that everyone they meet laugh at them and kick them into the ground. They feel misunderstood and feel very angry about it. What bothers me the most when I talk to people who are so hurting is that it is the Christian community, the church of which they are members, so they feel, who does this to them. Now they may well be mistaken in their assessment, but if there is some truth to it, I wonder if the Christian community should not be called to respond in a more Christian and Christ-like way. If it means anything at all to be the people of God, does it not mean that we have compassion and understanding and heart-felt concerns for those who are hurting. Should we not come to the rescue and build up one another, bind up the wounds, and lovingly care for each other's needs rather than pour into the open wounds criticism and ugly remarks which devour the victim like acid eats away a piece of cloth? It seems to me that we have lots to learn and a long ways to go in displaying this Christ-like behaviour. In fact, I have to put my hand into my own bosom and pray for a richer measure of Christ's Spirit, so that I become more and more like Jesus.

Rev. J. Kerssies,
Redeemer Chr. Ref. Church, Sarnia

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Church News

Christian Reformed

Called

— to Burdett, Alta., Rev. Paul D. Stadt of New Zealand.

Accepted

— to Red Deer, Alta., William L. Vander Beek of New Westminster, B.C.

— to Abbotsford, B.C. First Chr. Ref. Church as assistant to the pastor, Bob Lodewyk of Red Deer, Alta.

Declined

— to First Barrie, Ont., Rev. John W. Jengsma, of Shalom, Brantford, Ont.

New Address

The First Chr. Ref. Church of Abbotsford, B.C. would like to announce the appointment of Bob Lodewyk as assistant to the pastor. Address: 3771 Harwood Cres., R.R.#3, Abbotsford, BC B2S 4N3; phone: (604) 852-1345.

Time change:

Clarkson Chr. Ref. Church of

Mississauga, Ont., commencing September 11, 1983 the morning worship service will start at 10:30.

Address changes:

The First Chr. Ref. Church of Montreal announces the appointment of John N. Dekker as clerk. Send all correspondence to him at 13 Harbridge Pl., Dollard Des Ormeaux, Quebec, H9G 1B2.

The Hebron Chr. Ref. Church of Renfrew, Ont., announces the appointment of Garry Beimers as clerk and John vander Wal as secretary of deacons. Addresses: Garry Beimers, R.R.#2, Renfrew, ON K7V 3Z5 and John vander Wal, 23 Queen St., N., Renfrew, ON K7V 2A3.

Canadian Reformed

Declined

— to Brampton, Ont., Lincoln, Ont., and Smithers, B.C., Rev. B.J. Berends of Winnipeg, Man.

— to Hamilton, Ont., for mission

In Brazil, candidate Drs. G. Zomer of Kampen, The Netherlands.

Accepted:

— to Langley, B.C., Rev. W. Pouwelse of Rehoboth, Burlington, Ont.

— to the Ingersoll, Ont., candidate Denis Royall of Grand Rapids, MI

CR SEE

Alas, in vain do I search

— and up till now I missed her —
for this sign of the true church:
washrooms marked brother
and sister.

Sy Nodd

A sermon is oft like a dinner:
enjoyed with relish and good
taste;

no sooner has it been digested
or it's a repast gone to waste.

Klaas Sis

Press Parade

Rev. Boonstra in the Dominican Republic

Rev. Juan Boonstra has recently returned from conducting a very successful series of mass Rallies in the Dominican Republic. The first four evenings crowds of people living in the capital city of Santo Domingo gathered in a new open air theatre. Local pastors and singing groups were involved and hundreds came forward at the end of each meeting to confess their faith in Jesus Christ. The area pastors and some of our missionaries will be following up on these new Christians to help them grow in the Christian faith. On Sunday Rev. Boonstra led a mass meeting of hundreds of sugar cane workers who came to the meeting in busses and pickup trucks. Rev. Boonstra's voice is very familiar to these people — in fact, the first group of these people were drawn together through his ministry on the Spanish Back to God Hour program and now there are about fifty such groups who meet regularly in their very primitive little buildings calling themselves "Christian Reformed." The news media gave Rev. Boonstra excellent coverage through national television and print. The cost of the rallies was underwritten by a few dedicated Back to God Hour supporters. We thank God for using them to make this possible.

Bulletin, Emmanuel Chr. Ref. Church, Calgary

Press Parade

The items printed here have been taken from church bulletins to act as a pulse of the interests, concerns and the events in the churches of the Reformed faith.

Real ministers: A guide to all that is truly reverend

A while ago a fellow by the name of Bruce Feirstein wrote a book, *Real Men Don't Eat Quiche*, subtitled: "a guidebook to all that is truly masculine." It was bound to happen sooner or later, but sure enough some people soon began coining phrases about "real preachers." Have you heard any? Here's a number, mostly from *Leadership*, a magazine some (real?) ministers read:

Real ministers know the difference between infralapsarianism and supralapsarianism, but don't care enough to remember.

Real ministers dare to disagree with the janitor — once a year, and never with the organists.

Real ministers don't use interlinear texts.

Real ministers wear flowers in their lapels.

Real ministers let their canine friends into their living rooms.

Real ministers know the difference between hellsgeschichte and bulgeschichte.

Real ministers work only one hour a week.

Real ministers never pay for their own lunch.

Real ministers leave certain houses to the birds.

Real ministers read all the books in their studies.

Real ministers don't read *Leadership*, but fly a *Banner*.

Real ministers obey municipal speed limits but not freeway speed limits.

Real ministers forget names.

Real ministers don't put very much stock in pet definitions.

Bulletin of the Second Chr. Ref. Church of Brampton

Body/soul/spirit ... How shall we view man?

Rev. Rudy W. Ouwehand

Recently I received a book on the anti-Christian doctrine of re-incarnation, and on the same day the editor of our "Church Communicator" asked me to write a brief article on the above topic. The book exactly highlighted the confusion among people today on this issue. It is because we do not have an adequate understanding of the biblical view of man as body/soul/spirit, that we so easily fall prey to false doctrines of man such as re-incarnation.

Most non-Christian religions have a very low view of the body. Re-incarnation sees it merely as a passing stage of our 'soul' existence. Even many Christians have taken over pagan views of the body and as a result see it as something to be endured, never enjoyed. The body is merely the prison of the soul/spirit. The body was seen to relate to the physical world, the soul relates to the psychological world of emotions, feelings, etc. and the spirit relates to the religious part of man ... his contact with the gods or ultimate reality of the universe.

The Bible does not give clear and detailed teaching on the body/soul/spirit of man, although it does mention them.

Matthew 10:28: "Do not fear those who kill the body but cannot kill the soul; rather fear him who can destroy both soul and body in hell."

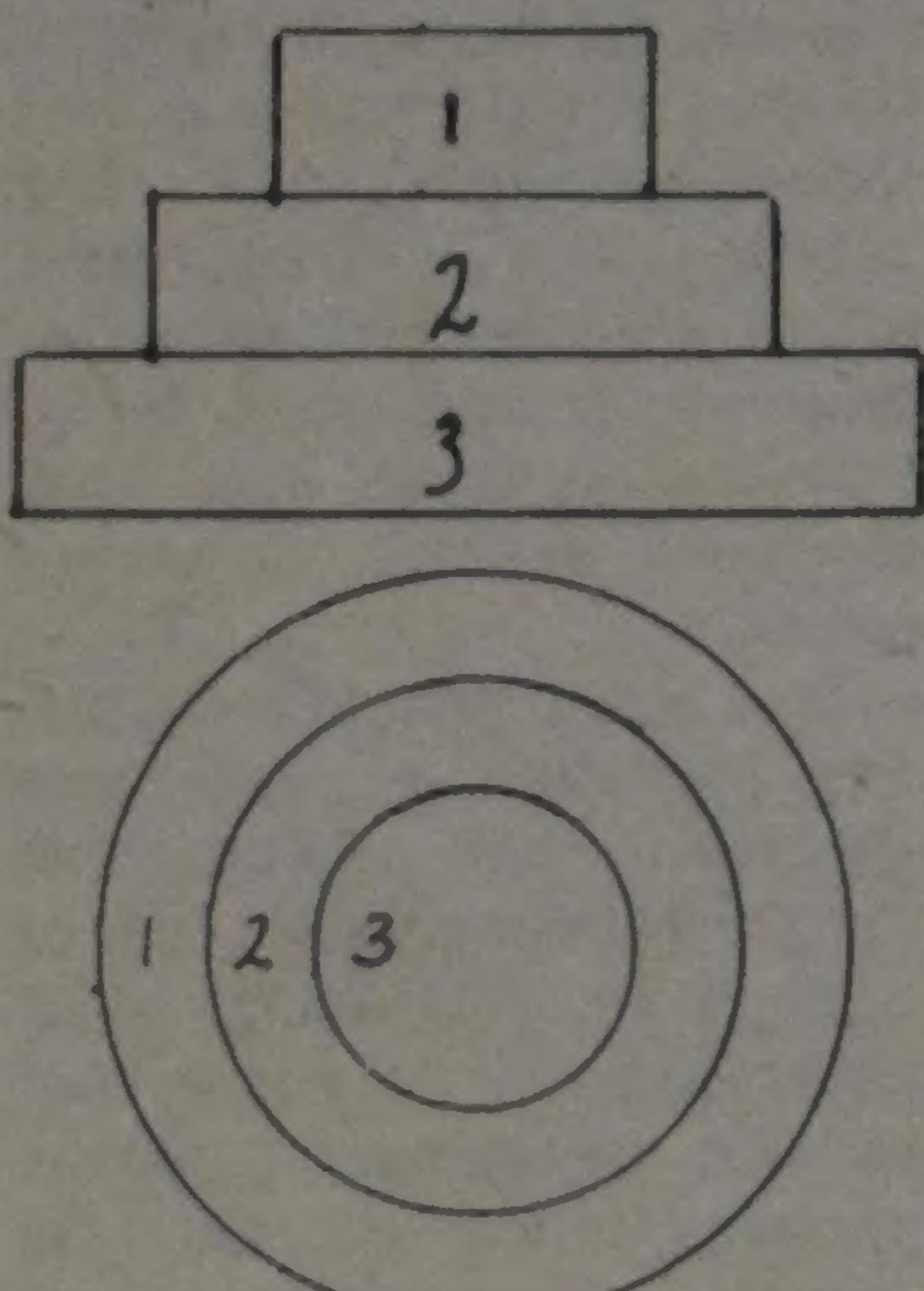
Hebrews 4:12: "For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and spirit..."

1 Thessalonians 5:23: "May

the God of peace himself sanctify you wholly; and may your spirit and soul and body be kept sound and blameless at the coming of our Lord Jesus Christ."

I would like to show by a series of diagrams the ways in which the relationships of these have been understood. For simplicity on the diagrams we will use the code: body = 1, soul = 2, spirit = 3.

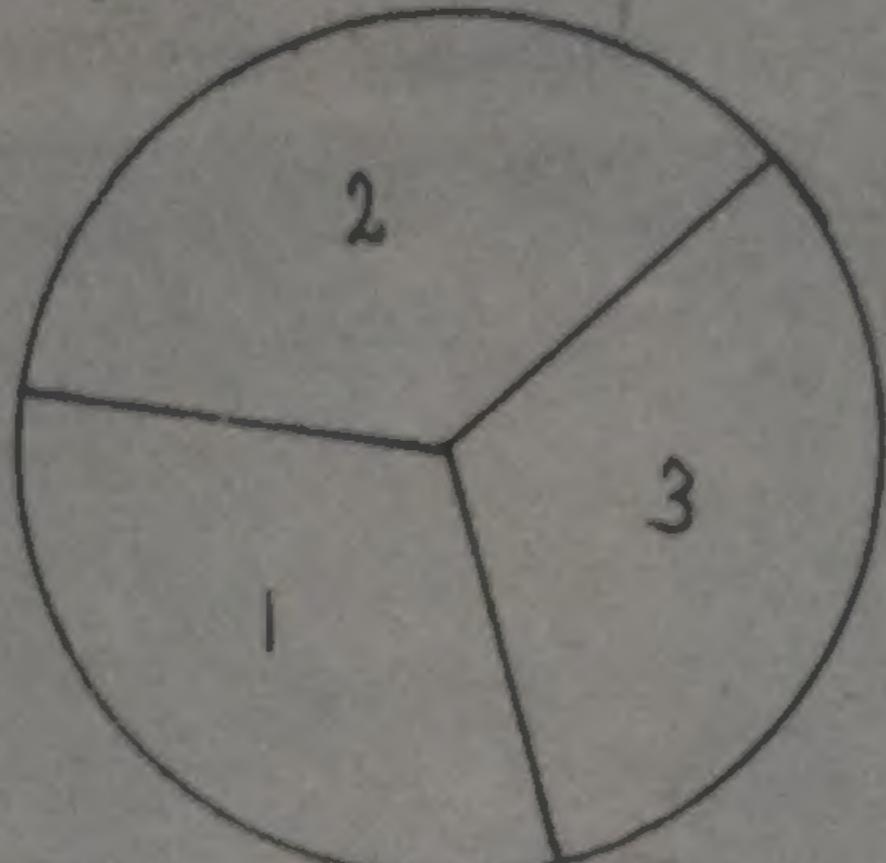
I Hierarchical or tri-level



This view comes from the non-Christian religions such as Gnosticism, Greek mythology and Eastern mysticism. It is basic to re-incarnation also. The bottom level, the body, is merely used and discarded. The soul 'transmigrates' through thousands of bodies until it finally becomes pure spirit. Such views often imply that man is evolving into God. This pantheistic belief claims that God exists in all of us, and we only need time to allow this divine quality to be fulfilled in us and then we will become divine. All of mankind together will be God. Thus also, we will

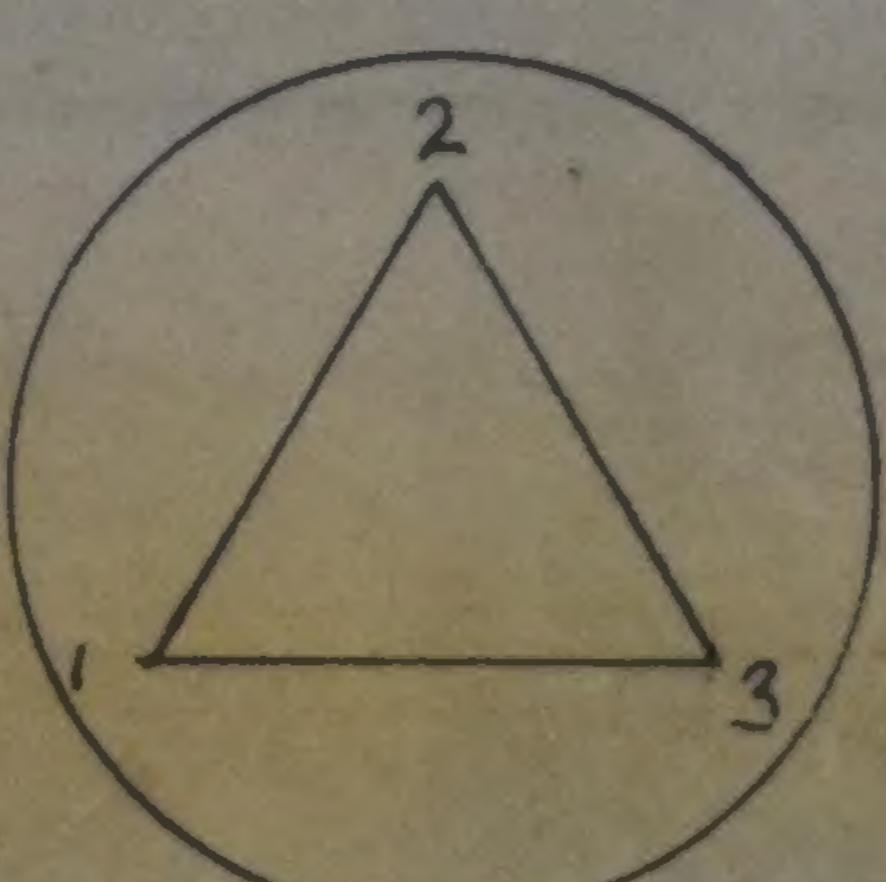
save ourselves. This view is contrary to Scripture and anti-thetical to the Christian faith.

II Tri-partite



This view is ably explained by Watchman Nee, a Chinese Christian pastor of this century. In the first volume of his three volume "The Spiritual Man" he shows how all three parts are distinct and yet there are many relationships between them. I do not believe that this is the best way to represent the Biblical view of man, yet it is a view that is at least compatible with Christian belief.

III Tri-unity



This is what I consider to be the best Biblical view of man. It is difficult to represent because all diagrams have their limitations. I suggest two things by this diagram of a triangle floating free in a circle.

1. The circle shows that man is a whole, a unity. Old

Testament believers used the word SHALOM to represent this. It refers to total wholeness, health, peace and well-being for a person. The word for soul and spirit are the same, nephesh, and this also refers to the breath or the life of the body. It is this Old Testament concept of the wholeness and unity of man that we must continue to emphasize today.

2. The triangle shows that man was created in the image of God. You have probably seen a triangle used to describe the triune God, Father, Son and Holy Spirit. Each person of the Trinity is distinct and unique, with his own personality, characteristics and task or function. Yet we confess ONE GOD, inseparable and undivided.

In the same mysterious way we can speak of man as consisting of body, soul and spirit. We can describe each part, show their functions and relationships and yet never lose sight of the integral UNITY of man. We may speak of the body laid in the grave and the soul ascended to God and yet confess man's wholeness, his SHALOM before God.

When God created man in all the complexity of his being, He said of the crown of His creation: 'It is good.' However, sin has come into the world through the Fall of man and it has tainted every aspect of our being. That is why our bodies must, for a time, be separated from our soul/spirit and laid in the grave at the end of our earthly existence. This is a consequence of God's judgment upon sin: "You shall surely die." However, for the Christian the SHALOM which

was destroyed by sin has been restored through the sacrificial atonement of our Lord Jesus Christ. Jesus ascended into heaven bodily. He actually took a human body into heaven as an absolute guarantee for us that one day our bodies too will be resurrected by the power of God and we will be perfectly conformed to the image of Christ according to God's original intention in our creation!

Re-incarnationists believe that our separation from our bodies at the end of our human existence is a final discarding of a useless piece of earth. We must reject this heresy for it denies the work of our Saviour. The Christian can rejoice in Christ his saviour, not only because he will one day get to heaven, but especially because IN CHRIST we are being conformed to His image from day to day. Even in this life we may begin to experience the true TRI-UNITY of man, the wholeness, the SHALOM which it pleases God to give us by His grace.

Rev. Rudy Ouwehand is pastor of the Grace Christian Reformed Church in Cobourg, Ont.

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News-Canada



Canadian foreign aid stumbles along



Ben
Vandezande
News

When Canada's Finance Minister slashed \$245 million out of the foreign aid budget there was silence across the land. Who can argue for increased foreign aid with the range of domestic problems facing us.

Does this reflect a softening of support for international relief and development work? There was a time when a decrease in spending would generate an enormous protest.

A recent survey showed that humanitarian concern; social justice; and peace and stability were the main reasons people

gave for the public support of Canada's \$2 billion official Development Assistance program.

And yet, the work of CIDA (Canadian International Development Agency) is facing more problems than declining budgets.

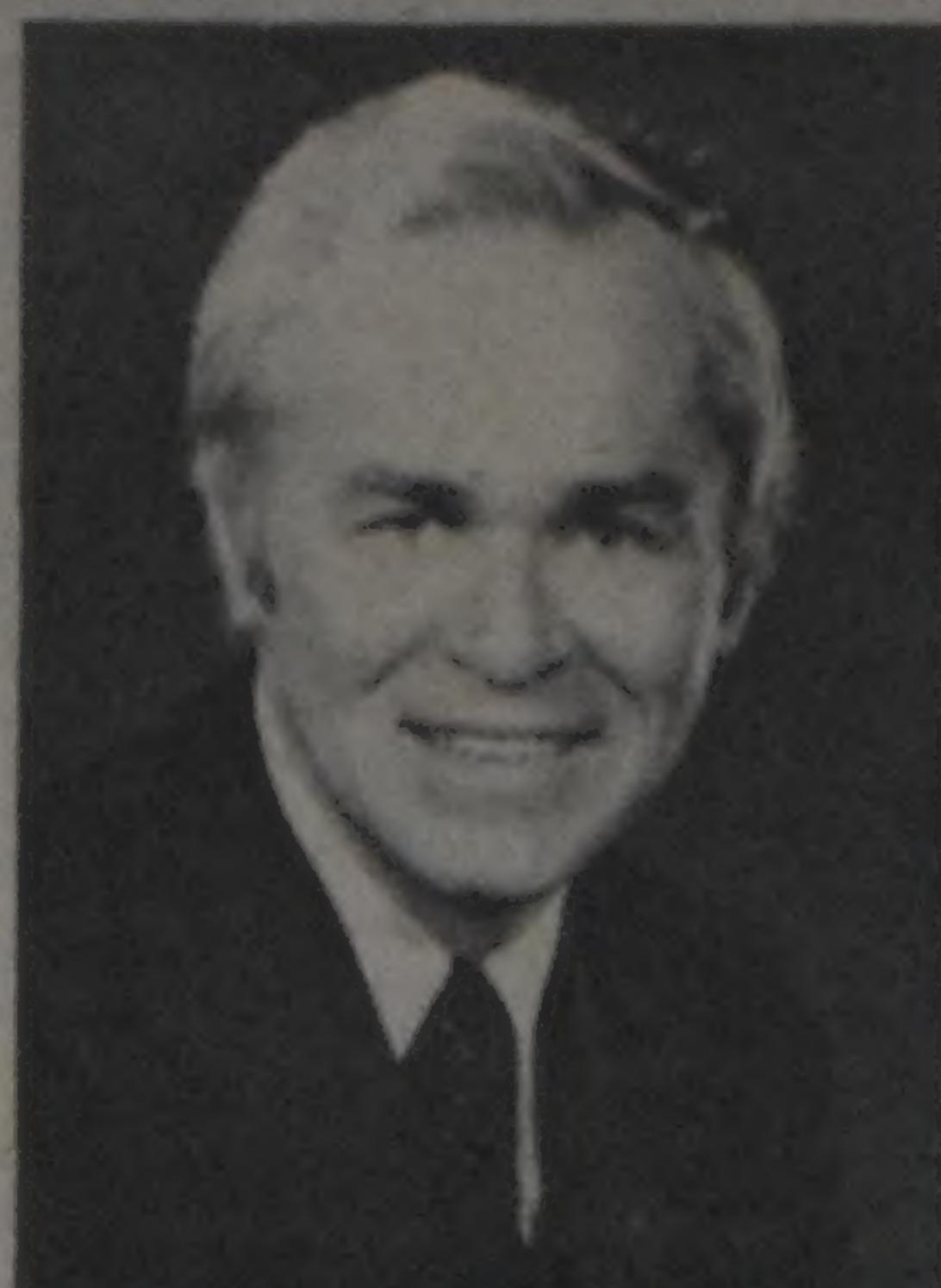
According to Doug Roche, the PC spokesman on international development, we have reached a moment in CIDA's 30-year history when the most crucial decisions will have to be made.

According to Mr. Roche, most aid money does not get to the poorest people who need it most. In an article in the P.C. Journal he put it this way:

"CIDA has failed - not because of the management problems of the 1970s and the odd blooper exaggerated in the media - but because it has put most of its money in high technology, when the real needs of the disadvantaged millions of the world are in

health services, schools and teachers, and agricultural development.

CIDA has failed because its original motivation of humani-



Doug Roche

tarianism has been buried in the new motivation of aid as trade entry. CIDA's 1,106 projects reached into no fewer than 89 countries on the grounds that

this provides an entry for Canadian business."

He believes Canadian exports should certainly be promoted, but CIDA is the wrong instrument to do this. Mr. Roche suggests two moves to save CIDA in its present crisis.

"Cut at least in half the number of projects and countries and switch bilateral aid to lines of credit. Under a line of credit, a designated country would be able to use those Canadian goods and services that it really needs rather than having unwanted projects foisted on it by Canadian officials instructed to move specific Canadian goods.

This would enable the CIDA administration — 1,000 employees in Hull — to be cut in half. The administrative cost of CIDA is \$47.73 million, which could certainly be cut in half without damaging the proper implementation of aid. By switching bilateral aid to lines of credit, we would eliminate the need for Canadian bureaucrats to trip over themselves supervising Canadian projects in Third World countries which have become quite capable of planning and supervising their own affairs."

In the minutes of proceedings of the Standing Committee of External Affairs and National Defence, Mr. Roche asked CIDA officials why our current aid to India includes \$32 million in high technology items.

At the same time we continue to provide \$10 million in food aid to India which is actually sold and not made available to the poorest people in India.

Mr. Roche is on a good track in his questioning. CIDA ought to develop a more focussed program with more emphasis on CIDA staff in the countries so that the assistance will get to the poorest of the poor.

As it is, the assistance is serving our own self-interest more than the needs of the developing countries. His proposals merit more than a passing glance.

Of course, the most productive way to reach the poorest people is by means of the NGO's (non-governmental organizations such as CRWRC and MCC). At present 7.3% of our ODA is channelled through these. That represents a 22 per cent increase from a year ago. It is a step in the right direction. It must be greatly enlarged if our assistance is truly to meet the needs of the poor.

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Think global - act local (Part 4)

Ben Vandezande

As you may have gathered by now, I am of the conviction that one challenge facing a second generation of Reformed Christians is the matter of how prepared we are to develop a local action program to parallel our generally positive development on the larger national front.

Local action - National support

Various Christian social action organizations nationally and provincially have developed to offer a public witness to our society. They also engage in various forms of world and life view education for the members. However, participation in these has been left to the faithful few. Many members see their role as primarily supportive in prayer and finances for as long as the organization is perceived to be worthy of their support.

For many members "the ownership" of those organizations lies elsewhere. In part that is the members' problem in that they don't get involved beyond support. There is also the problem that the organization is expected to do far too much given the limited resources.

Education of members

There is another problem with our organized approach that could lead to passivity on the part of its members. To put it simply, what priority does the organization put on being of service to its members? It is my impression that our organizations simply don't have as a priority the educating of its members.

My concern is not simply with education at the world-view level. What manageable material is provided for people to grow not only in perspective but also in a hands-on community involvement? How are they equipped to speak and act within their circles of authority?

I am not arguing here for an oversimplification of complex problems into bite-sized pieces for the members to digest. But

If we are to take seriously the notion that each of us has at least a lowest common denominator responsibility in each sphere of life then how are the various organizations helping us to act on that?

I would suggest that our strategy of organizational witness often overlooks that. The fact is that people hold offices that are part of society; i.e., businessman, citizen, neighbour, consumer, parent, and employee. Are they being equipped to witness in these offices? We often tell people that Christ must have dominion in every square inch of life but are we helping them struggle with their agenda in those offices in order to say how they could do that? When we pray in church for a witness do we pray primarily for Christian organizations or also for individuals in other organizations?

In defense of these organizations, it must be said that they are producing exceptionally well considering their limited resources. The staff in them is often exhausted by the sheer volume of the work. So my questions are not intended to accuse or blame, but invite a reconsideration of our priorities.

An historical note may be helpful here. In the first generation of reformed social action, there were few leaders and the organizations were often formed for what I would call "defensive purposes."

Since then more leaders have emerged, we have filtered our way into the community and the Christian schools have graduated a new group of people. The vast majority of these are not becoming

preachers or teachers. Neither are they involved in Christian organizations. Many have made their way into the infrastructure of our society. How are they to act in their various vocations and offices? Who will equip them? Have we developed the structures required to meet their needs?

Finally, there is developing a sense of being "at home" in our society. Are Christians today interested in such motivation and training? Are we eager to be trained to be different, unique and of Christian service?

Some guidelines

Perhaps I can make a few suggestions towards meeting these needs. These suggestions are supportive of what can only be started in the hearts and lives of people locally.

1. We need to prepare a practical, hands-on manual useable by an individual or group of Christians in order to give them biblical directives for involvement in the local community. It must be accomplished by an appendix to help them find their way into the community as well as possible local actions to consider either individually or as a group.

2. We need to develop a training program for volunteers prepared to do service in the community. Such a program should address questions such as how to deal with the gap in lifestyle between the volunteer and the client; how to share the faith in the context of volunteering; and how to care for the people we are serving.

3. We need to develop an advisory group that is particularly able to structure local development programs tailored to the needs of the people, church or organization. Such a group would draw together various resources and suggestions for an adult education/action program.

4. We need to develop "a curriculum" on a wide variety of practical issues that face a person in his offices. Such a

curriculum is not definitive but would be geared to the person in the local situation.

5. We need to develop a CRWRC-Canada that puts people into local communities for service action and training in a manner similar to what we do internationally. (The Mennonites do this through Mennonite Voluntary Services throughout North America.) Such people could develop local ministries and train people to work with them on these.

This short list can only be a support to the initiatives taken on a local level to engage in Christian social action. And to reinforce one thing from my first article it is precisely the home, school and church that provide the initial impetus for the time, direction and support for local Christian social action.

Unless we consciously set time aside and reorient ourselves and our organizations, we are creating unintentional blindness. We must consciously teach for that in the home, church and school. We must explore what it means to have a vision for local work.

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Education

Kids are ... well ... kids!

From various school newsletters we glean the odd piece of student writing. Some of it is serious, some of it is clever, some of it is funny. If you carefully read the following pieces we're sure that you will catch the delightful, often unintended, humour.

The Editor was so inspired by the stuff that he could not resist the temptation to write a poem in response.

Mr. Bos didn't get lost

Mr. Bos was the leader of our group but I was always behind pretending to herd sheep. But when we turned around I was the leader.

Everything was exciting. We had ten people in our group, and no one got lost, even though Mr. Bos and some kids stared at some things for four minutes. I didn't like it much to wait for them.

There were other groups and Dania Boonstra got lost and saw all the same things twice because another group found her. Of course, I didn't get lost and Mr. Bos didn't get lost either because we waited for him when he stared at something.

When we went home we stopped at McDonald's but I didn't eat much. Then we went home. It was an exciting trip.

— Fritz Ludwig, Grade 5

The donkey spit back

On the bus I was tired because it was a long ride and at the zoo I shook a monkey's hand. I liked the lion the best. I spit at a donkey and he spit back and won. We were at the donkeys and a lady wanted to take a picture of us. I did not want to be in it. So I ducked right before she took a picture.

— Josh Ludwig, Grade 1
From the Clinton and District (Ont.) Christian School Newsletter

A few "inspiring" comments from grades 5 and 6

- I don't like sitting where I have to sit. Could I move? No? I need a real estate agent!
- Ever since the time changed, my watch hasn't been working properly.
- How can she have 3 soakers? She only has 2 feet!
- Should I forget about forgetting and just try and remember to remember?
- I only remember things that I do automatically.

From the Brantford (Ont.) Christian School Newsletter

Why bother

Why do schools bother visiting zoos
When kids are so much like kangaroos,
Hopping and skipping all over the place?
They'll gladly pull a monkey face.
And when they're scolded for bad habit
They look more innocent than a rabbit.
Better that animals visit a school
To watch the teacher lose his cool.
I'm sure the kids will make them laugh:
They could amuse a grown giraffe!
And would the oldest child of Mrs. Elephant
Not benefit from this professional development?
I'm sure buffaloes on the fenced-in range
Would like a zoo to zoo exchange.
Even a fishtank with piranha
Could watch a kid eat a banana,
And live to tell the wondrous tale
Of how they visited a jail.
No, my advice to any class trip fool:
'Is, 'Keep the kids and send the apes to school.'

BW

Calvin College honours Drayton resident

Grand Rapids, Michigan — Calvin College, in Grand Rapids, Michigan, has awarded a \$700 Valedictorian Scholarship to Bernice Rumph of Box 4, Drayton, Ontario. Rumph is a graduate of Woodland Christian High School.



Bernice Rumph

Charter of rights and freedoms: Catalyst for

Gary Duthler

Excerpts from a report on the Fourth National Educational Policy Conference held in Vancouver, B.C., and sponsored by Simon Fraser University.

The conference was a most impressive forum for the discussion of the implications of the Charter of Rights and Freedoms on education, and it is interesting that most of the speakers addressed varying concerns relating to independent schools.

Stephen Arons, from the Department of Legal Studies at the University of Massachusetts, reviewed for us the history of school litigation based on the equality and liberty provisions of the Bill of Rights in the U.S. experience.

Arons made the following observations on the Canadian Charter in the light of the U.S. experience:

— The Charter has a number of specific provisions which correct some of the problems faced in the U.S.

— Where the U.S. Bill of Rights attempts to be "colour blind" the Charter allows for affirmative action and multicultural interpretations of society.

— The language rights of

(French and English) minorities and of natives are recognized.

— The Charter includes gender in its prohibition of discrimination.

— The Charter provides for freedom of conscience as well as of religion.

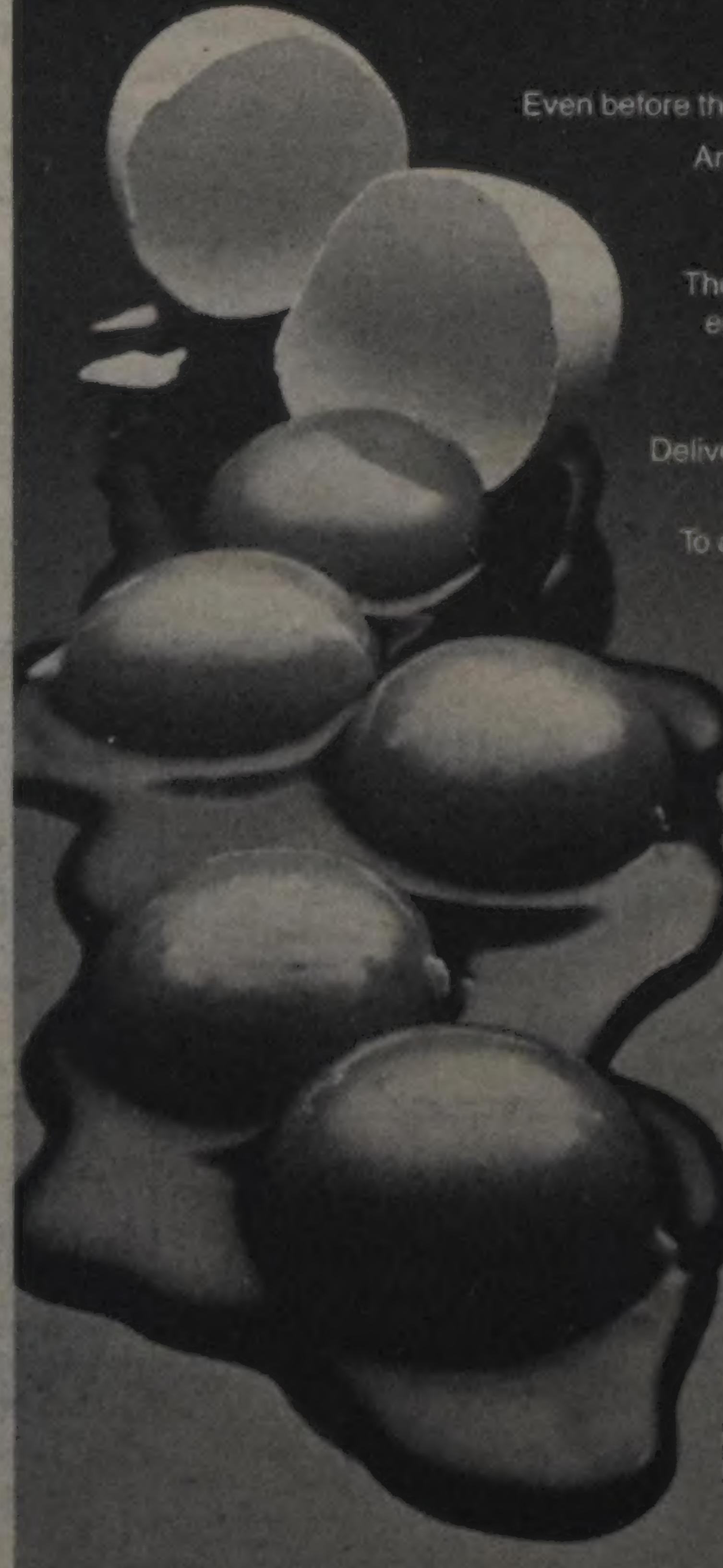
— The problem with the Charter's provisions lies in the definition of what may be "demonstrably justified in a democratic society."

— The Charter is ambivalent in its distinctions between social and individual rights. Provisions for groups rights (e.g. in linguistic matters or in taking affirmative action) may avoid an over-emphasis on individual rights but may also lead to an acceptance of an over-emphasis of collective rights in such matters as majority control of education.

— Political restraint may come via the "not notwithstanding" provisions of Section 33. (The politicians said it wouldn't be used, but Quebec puts a notwithstanding clause in all its legislation!)

— Judicial restraint may come via the "reasonable limits" provision of Section 1. Although he sees this provision as a "take-it-easy message" from the politicians to the judges, Cruickshank predicts that the judges will require

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educational reform?

justification for any limitation of rights.

— Cruickshank dealt for some time with the "chicken and egg" problem arising from the fact that the Charter does not guarantee the right to education, since the right to attend school is not equal to the right to an education: "If there is not right to education, how can one sue for equality in the application of the right to education?" He suggested that the use of wording such as "benefits" and "under the law" at least imply the right to education, but courts will be slow to act where there is no clear statement of rights if they are asked to rule on policies.

— He also raised the question

of what happens if public funds go to a school (within the public system) where religious education is pervasive. Given that all religious groups in a locality may demand equal treatment, the boards may well have to decide to cut their funding ties with the school in question, cut out the religious studies components from the school's curriculum, or give all groups equal treatment.

In conclusion I would urge the independent schools to review their policies with an eye to making them "Charter proof". It is clear that while legally many provisions of the Charter may not be enforceable in independent schools, there are undoubtedly

moral obligations to live up to the spirit of the Charter

Acts of omission count too

"It is a truism in education that the outcome of education can be shaped as much by what is excluded as by what is included. Schools are inevitably engaged in choosing between what to teach and what to ignore, and the pattern of such decisions conveys a message."

R. McCarthy, et alia,
Society, State and Schools

wherever possible. We will have to be watchful to ensure that the individual rights emphasized in the Charter do not take away our rights to operate our schools in a manner consistent with their integral nature and purpose. Where provincial legislation thus threatens our schools we

may have to lobby hard for appropriate use of the "not

withstanding" provisions of Section 33. This will require enduring vigilance, because such legislative provisions under Section 33 must be re-enacted every five years or it will automatically expire.

The Charter challenges our schools to examine their own operations in the light of the

Gary Duthie of Kitchener, Ontario, attended the National Educational Policy Conference on behalf of OAAIS and FISC.

Pastoral Letters

Rev. Leonard Schalkwyk



Avoid that theological windburn!

We all agree that everything has to be done unto the Lord. All of life is religion. There is not only a Christian church, a Christian school, a Christian union, but also a Christian vacation.

It may be time that we take a closer look at that vacation and how Christian it is.

There are those who plan vacations regardless of the spiritual aspect of it. When camping or travelling the devotional daily guide is not in the picnic basket. When in a motel room they suddenly discover that they forgot to take their Bible along. Being Bibleless, they are happy to find the Gideons have put one in the room.

Sunday presents a problem all of its own. It often is quite a hassle to find some church that is open in the summer time. The church may be vaguely "undenominational" and a second service may not be held. This casual approach to worship is sloppy Christianity and does not make for a "Christian vacation."

A true Christian will be bothered by it, feel guilty about it and determine to do better next time.

Human nature has a strange tendency towards extremism. So next summer finds our Christian family in a Christian camp. There is a complete program for children and adults. Bible study, boating, swimming, a Christian atmosphere. Now they'll have a Christian vacation!

Alas, the family returns home and seems to have indiscriminately soaked up not only the sunshine but also the teaching at that camp. They have sunburns, but they are also theologically a bit off-colour.

If they have been spiritually revived, praise the Lord. If the children now read the Bible every evening, pray and do Bible study, what a blessing.

To go to another camp is not a mortal sin. There, also, one can receive a blessing. However, it is a sin to swallow all teachings hook, line and sinker. It is a sin against the Biblical teachings received for years in one's own church, home and school. Some parents send children to a camp without even a word of advice about discernment.

The other day I walked into a Christian camp in the Adirondack mountains in the State of New York. This popular camp (the "Word of Life" camp), has become a blessing to many. Our young people sing some of their beautiful songs. Browsing around in the store, I looked at the postcards. One colourful card depicted the rapture: some people flew from their graves (other graves remained closed). A plane crashed into a big building, because the Christian pilot had been caught up to heaven. Two cars collided, because the driver of one car had been a believer. A greeting card from camp!

Looking at the books, I noticed many Biblical ones. But to my disappointment I also saw a whole section on strange prophecy. Complicated and incorrect exegesis of Daniel and Revelation made it a "hodge-podge" of things that were to happen in our time.

I hope the Lord is coming soon, but these charts are confusing. Why do some Reformed Christians get so easily "bit" by the bug of dispensationalism? They come back with all kinds of ideas about two or three "Future Comings of our Lord" and a whole lot more.

Why can't they attend such camps and discern in a reformed way? Was all catechism teaching, preaching, Christian school not able to give them at least some insight?

By experience I know of an ideal solution to both being inspired and remaining reformed during vacations. Visit a mission field! It may be close or far away. You may visit as an individual or in a group. You may decide and go back to help along for a few weeks at the mission station with your skills. The fellowship, the deepening of Christian life by these experiences is wonderful. You'll never forget it. You'll be a member of your church and yet not confused!

Whatever you choose, I hope that this summer will produce a lot of happy, relaxed Christians who have become stronger in body and soul. People who weathered summer winds, yet were not tossed to and fro by every wind of doctrine. Such church members will, by that summer, have become stronger pillars in the house of the Lord.

Chile's education plan has evangelicals and Catholics upset

SANTIAGO, Chile (EP) — A decree under consideration by the government would make religious education obligatory in all public schools.

According to Victor Cayul of Christian Literature Crusade, the proposal "reflects a clear Roman Catholic orientation and includes textbooks unacceptable to Chile's 125,000 evangelicals." Evangelical leaders are urging the government to reject the plan. Obligatory religious education was dropped in Chile in 1925.

Meanwhile, the Catholic Information Agency reported that one of the proposed texts

for tenth graders, published by the Salesian Order, was rejected by the Minister of Education, Monica Magdarriaga, because it reflected negatively on military service. In addition, the minister threatened not to approve the entire educational plan. Catholic Church-state relations also suffered a setback with the expulsion of four foreign priests and the temporary arrest of two others.

However, problems with Catholics probably will take a back seat for awhile, in view of the government's much more serious troubles with strikes and riots, according to Missionary News Service.

Giving thanks

William R. Rang
Skylights

We give thanks for many things every day, for our food, our health and our happiness. Yes, we are used to bringing our thanksgiving to the Lord before the throne of grace, and it is good to see the relationship between blessing and grace.

A few years ago I learned to give thanks for something else. We were ready to start a meeting of Christian administrators when word reached us that one of our friends had passed away suddenly. We were thunder-struck. We bemoaned our loss.

Than it was time to get our meeting started. One of us led in devotions and in prayer. "Lord," he said, "we thank You for the life of our friend for he has meant much to us and he did contribute a great deal to the furtherance of Your Kingdom."

Thanking the Lord for the life of a person. It made me see that our friend had been on loan from God. He had lived for and devoted all his talents to the Lord's Kingdom.

How will we be remembered? That's a question worthy of our attention now that we still live in "this day of grace." Will our lives have meant much or little to the Lord's Kingdom? Will it be that someone will lead in prayer and say, "We thank you, Lord, for the life of our friend," and will that person continue by saying that we had influenced lives for good, shown the love and grace of our Lord Jesus Christ, and helped others seek the joy of faith?

Let's remember that life is like grass that soon will disappear. Moses sang of it in Psalm 90 and he concluded by saying, "Teach us to number our days that we may get a heart of wisdom."

I'm sure that once we have 'a heart of wisdom' someone will give thanks one day and say, "Lord, we thank you for the life of our friend."

A heart of wisdom, that's worth thanking for.

What is God's will for me?

Remkes Kooistra

One of my students asked me to give a lecture on the will of God and I noticed that the interest for this topic certainly was not just academic. As a matter of fact I know that many people - especially the young - ask themselves: "When am I in the will of God?"

These are good questions. They are even essential to Christian living. But the problem is not an easy one. I may say - as some scholars do - that I must learn about God's will from God's Word, but that does not seem to give me too much concrete direction.

In search for definite answers some have turned to "signs." They put - as they like to say - a fleece before the Lord. You can do it with a coin. Heads or tails? If heads is up - it is God's will, if the other side - it is not. Most reformed Christians reject this method as too easy and as an insult to God. The lot may be used, but only sparingly, only in cases of reaching a very difficult decision.

So, this brings us back to square one. The question remains: how can I know what the will of God is for ME? It can be a crucial question and many people just agonize over it.

Ephesians 1

Perhaps I can give you some help by looking with you at a famous text: Ephesians 1:11.

This text is part of the great doxology with which Paul opens the epistle to his Ephesians. In the opening verses already Paul tells us much about God and his will. God has blessed us (vs. 3), which means He "chose us in Christ" (vs. 4), that is: "He destined us to be his sons through Jesus ..." (vs. 5). All this is "the purpose of his will" (vs. 5). And this does not remain something intangible; it becomes concrete in "redemption" and "forgiveness," that is, in his "grace" which He "lavished upon us" (vs. 8). And we know about this from God's Word-revelation (vs. 9). That Word tells us very clearly that it was God's purpose and plan to "unite all things in Him" (vs. 10).

This leads me to a preliminary conclusion: to know God's will for me today is not something which I can

determine from the Scriptures in isolation, all by myself, individually. My place is in the totality of all things in heaven and on earth. On the other hand, in the totality of all these "things" is also a place for ME. God gives the individual a place in his plan. He leads the flock, but He also takes the wayward sheep in his arms. Afterwards He brings that sheep back to the flock.

First things first

What is God's will for me? Well, the first thing is not whether I will be a doctor or a teacher, a salesman (salesperson) or a factory worker, not even whether I will be married or single: the first thing is to be a child of God (vs. 5). God does not want you to be lost, or to perish, but to live with Him and through Him.

A second point is to be added - and here you become more actively involved - He then "appointed us to live for the praise of his glory" (vs. 12). To some this too may seem to be a

cop-out, for you still have this burning issue as to what to do with yourself, whether to go and work, or to enroll in a university or community college, or perhaps to travel around the world in order to find yourself.

Let me say that if you have some patience I may also come to those burning questions. I want, however, first to establish that according to Paul's letter, these questions are, at best, secondary if not tertiary.

God is purposeful

You may have noticed that I skipped the famous verse I mentioned first. In this vs. 11 Paul writes that we receive and know all this in Christ - "according to the purpose of Him who accomplishes all things according to the counsel of his will." Compare this with the NIV which reads: "according to the plan of Him who works out everything in conformity with the purpose of his will."

So, in order to decide on God's will for you, you must keep in mind that God does all things, according to a "purpose" or "plan" in accordance with, or in conformity with "the counsel of his will" or "the purpose of his will." If this means anything, it means at least that God does not act helter-skelter with regard to his decisions. He acts according to a plan and purpose for everything. God takes the time - well, He is eternal - to plan carefully. Not only has He a will, but even a counsel of his will (RSV) or a plan of his will (NIV). God's will is well founded. God's will comes to use on a sure footing.

Boule and thelema

It is in this connection that I must say something about the

Greek words which the apostle uses. Paul uses one word for council or plan and another for will. The word for counsel is *boule*, that for will *thelema*.

Now long before Paul used these words they were used by Greek poets and authors. Here scholars noticed a remarkable development. Some 400 years before Christ was born the



word *boule* meant: emotional will, desire, wish and *thelema* meant: deliberate decision. Thus *boule* was more a matter of the heart and *thelema* more a matter of the mind, the head. But during following centuries the words crossed each other's pathway of development. So when Christ was born *thelema* was the emotional will, the desire of the heart and *boule* was now the deliberate decision, the considerate conclusion.

Taking this all together it means that when Paul writes that God does all things "according to the counsel (boule) of his will" - which is better than the NIV: in conformity with the plan of his will - Paul tells us that God does not follow sudden impulses in making decisions, but that his will is based on counsel, deliberation and logic.

Five conclusions

If you have followed me up to this point, then, in the light of the above, a few conclusions can be reached. They are:

1. Do not think of God's will as something that changes overnight. If you feel a sudden urge to leave school or to change jobs, give yourself the benefit of the doubt to see whether this sudden decision is indeed God's deliberate plan for your life.

2. Do not think that God asks of you the impossible. True, all things are possible with God, but Jesus says this in connection with the salvation of the rich and salvation is God's work, not ours.

3. Since God's will is based upon wise council, God does not want you to do things for which you are not qualified or

things for which you have no feeling or ability. Not everyone is called to be a preacher or a poet. In other words: to know what God wants you to do, look at your gifts. God wants you to use your gifts and talents for his service.

4. Often we can go in more than one direction. As God uses counsel, so do you. Counsel yourself, let others counsel you, then decide and go in that direction with all your might. One thing is sure: God does not want us not to decide. He will bless us if we make a decision after we have given the matter a lot of thought and prayer. Take time to decide. Once you have decided stick to your decision, till it becomes very clear that you are on the wrong track.

5. All our decisions should reflect God's "counsel of will." This means, first, that we must want or wish what we will, and, secondly, that we must know that it is a good thing we want. If our decision is not sustained by strong desire, it most likely will flounder. Now, in order to "make up your mind" you use your mind or, in other words, to lead your wish or desire in the right direction you must make a sensible decision. For a Christian to know what God wants him or her to do it is necessary to use his or her common sense, sanctified and directed by the Holy Spirit. Such decisions can stand heavy testing by disappointments - and still survive.

Two examples

I may become a carpenter or a salesman. God wants me to make up my mind. God will also bless me both ways. The blessings of the carpenter may differ from those of the salesman - but they are nevertheless blessings. The thing to remember is that you cannot experience both blessings at the same time.

Another example. I may marry Mary or Jane. There will be no voice from heaven to help me decide. I may even be happy with either one of them, but I will not be happy with Mary in the same way as I will be happy with Jane. So I have to decide - carefully, prayerfully - which happiness I really want and for which happiness I am really made and to which happiness I am really called.

And once you have decided for Mary, don't fantasize about Jane. You have decided that she has to find another partner.

And, if you appreciate the blessings of a Christian home, you will not look for a spouse who considers Christianity a thing of the past.

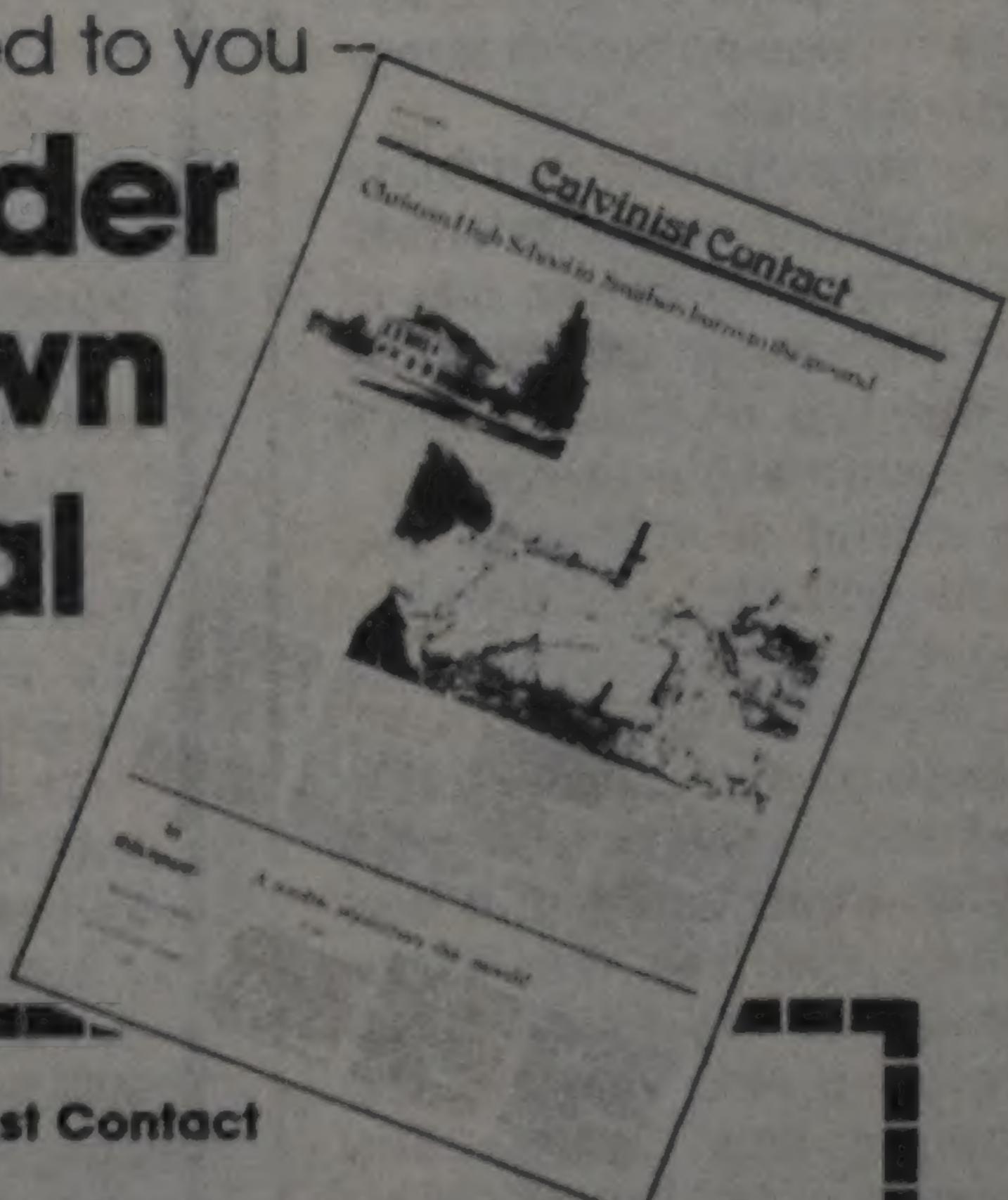
As God does all things in accordance with the counsel of his will, so we, his children, should decide to do God's will in the light of taking counsel with Him. This is his will.

Dr. Remkes Kooistra is a retired pastor and campus minister living in Waterloo, Ont. He is still active in university and church matters.

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The imposition of a prophet with a cane

James C. Schaap

*My people, hear my teaching;
listen to the words of my mouth.
I will open my mouth in parables,
I will utter things hidden from of old—
things, our fathers have told us.*

Wilma walks with an odd aluminum cane, on top a clear plastic handle grip like a tricycle's, and at the bottom a four-pronged base — for stability, I suppose. She doesn't walk well. She's old now, and she's heavy, too heavy — she's always been too heavy, even years ago when her husband was alive. It's a major undertaking for her to come through our front door — left foot up, then the cane, then right foot — the door slipping shut as her body leans through the threshold.

Maybe that's why her occasional visits sometimes linger a half-hour or so beyond what we call long enough. Maybe once she's in the door, it's just too difficult for her to think so quick about leaving, about pulling herself up again from the lightweight kitchen chair she threatens. So she sits there as if simply getting in through the door was accomplishment enough to merit an audience.

But I'm old enough to know there is another reason that when she comes in, it's always to sit. She's alone now, sitting at night at her kitchen table. Wilma smokes. No one is supposed to know. I think it's a menthol brand, those long ones. At night when I come back downstairs from putting the kids to bed, I see her smoking. Her kitchen window, hung with half-curtains, is no more than ten feet from the window at the top of our stairs. The cigarette is tucked into an ashtray, a thin line of smoke rising a foot high maybe, razor-straight, until it pours into curls. Every night, solitaire. Wilma is alone, and I see her there at her kitchen table, nightly dealing out another hand of solitaire. Her kids are all grown and pretty much moved away from town; one daughter comes over on Saturday afternoon to help clean for Sunday.

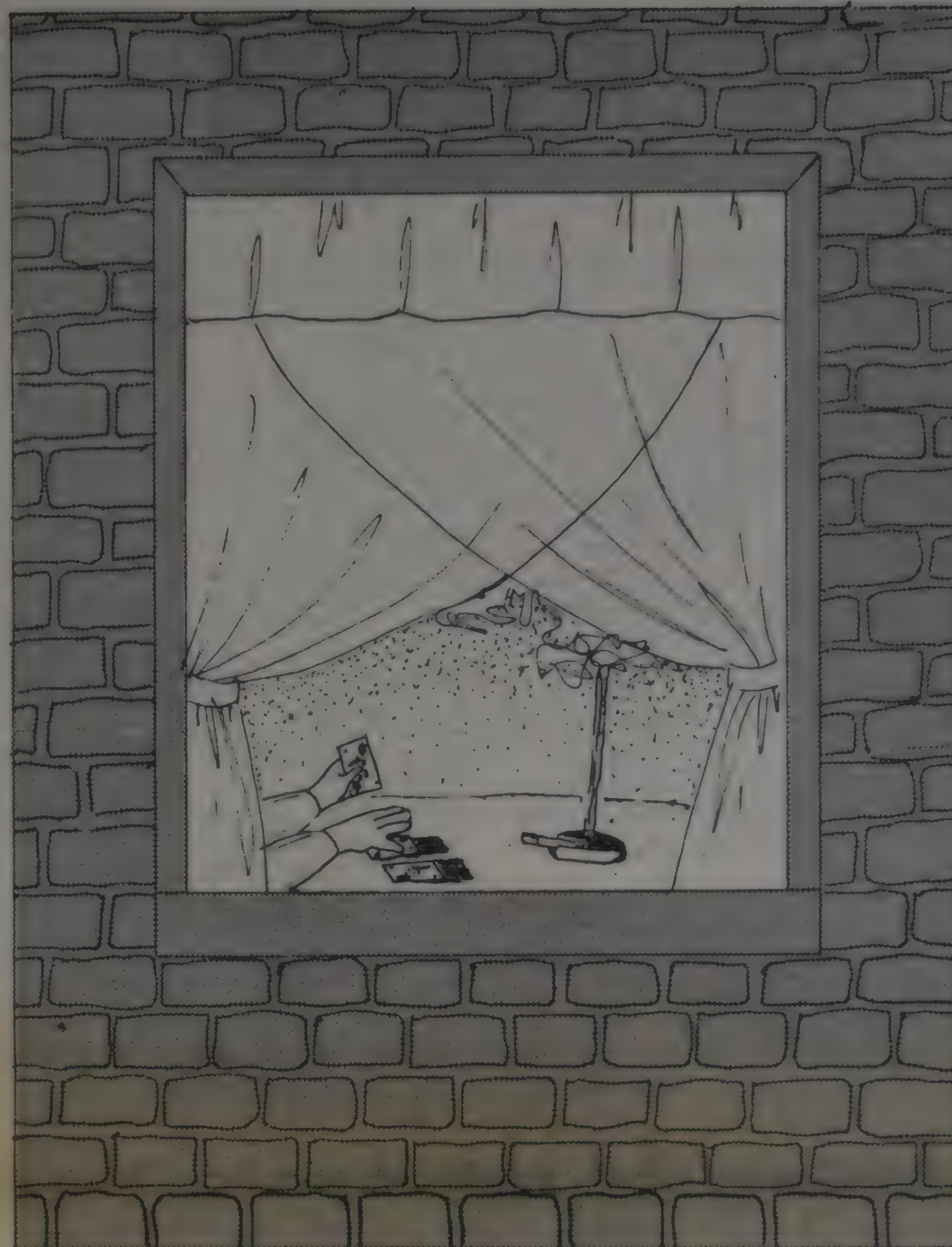
Today is Saturday. This afternoon she burrowed through our front door and came to rest on the kitchen chair, one hand left slumped over the cane's handle grip. Not unobtrusively, she bumped into the relaxed freedom of my Saturday afternoon. And I don't remember how she started talking. A decade of late-night solitaire makes you a hair-trigger talker, I suppose.

I stood while she sat; I wanted her to know I was busy — reading the newspaper, something about Central America. That afternoon her grandson, stayed in the house while his mother cleaned up for her. That was it. That's what started her talking — the street and car accidents.

Wilma said she was scared of kids and cars — had been for fifty years, ever since the day she was babysitting little Nellie — you know, Mrs. Swanson... she used to be your neighbour? — ever since little Nellie jerked her little hand away and tore into Main Street — right in front of the grocery store downtown — where Evelyn Brasser hit her with her Chev. Little Nellie, just three and a half years old. And Evelyn was just coming from high school. Bang! Right downtown.

Wilma's story was new to me; already a half-century old, but to me it was new. I sat down across the table from her.

She said Mary Gustafson took little Nellie in his arms, picked her up right off



the cement and carried her to Doc Mand's house — that's the one Fred and Alice live in now, just south of the new bank building. But the doctor was gone out somewhere to a farm where there was no phone. So some men drove out to get him right away, and when he came back he examined her for broken bones and such and says it looks to him like she's okay. But watch her close, he says to me. I was just 17 — what did I know? And little Nellie's mother, that's Alma, is in the hospital for gall bladder surgery — and that's no picnic either, I can tell you. So later that night little Nellie starts to vomit, and my mother says it's nothing to be worrying about. "Vomiting is really nothing at all," she said — Madid.

Doc Mand stopped in later, right before bed. When I told him little Nellie had vomited, he just stared for a minute. "Wrap her up in a blanket," he said; "she's going this minute to the hospital." My lands!! I was seventeen. And already I felt so terrible — like all of it was my fault. Nellie just jerked her hand out of mine and ran into the street — what could I do? And this Evelyn Brasser — you know? the woman that hit her? — she felt just awful about it. And it wasn't her fault either.

Three days we waited to see if little Nellie would live or die. The doctors said she had a tiny fracture right here over her nose, and if it was broken completely, she would likely die — if it was only a crack she'd get over it completely. When you're young you know how fast things heal. And all the time her own mother's lying there recovering from gall bladder surgery. Doc Mand said Alma shouldn't know about her only child hanging there between life and death. So little Nellie's father would go up to visit his daughter for awhile and then visit his wife, being sure to pull his

coat on before he came to his wife's room — make sure it looked like he'd just come in from the outside.

And you can imagine what it was for me — three days of waiting for death — and I was just seventeen years old, and I felt so responsible.

Wilma's eyes glisten in the searing memory of guilt. She turns away. I put my elbows up on the table. But little Nellie lived, I know. Thirty years later I grew up with little Nellie's oldest son. So I'm guessing her story is over — this story.

Twenty-five years later, to the month, twenty-five years later, my son Eddie had that awful accident on the motorcycle, she tells me. When she says it, the images come back to me because this one I remember. I was a little boy when it happened, but I remember my father praying about Eddie over our supper — "be with Eddie and his mother and father, and be with the rest of the family" — and I remember the preacher praying. Three weeks, Wilma's boy, just seventeen, hit by a drunk driver, suspended between life and death — like little Nellie — and a whole village watched and prayed again.

And there was a girl killed on Eddie's motorcycle that Sunday afternoon. She was the only daughter of Evelyn Brasser, Wilma tells me, the same Evelyn Brasser that 25 years before had hit little Nellie right there in front of the grocery store on Main Street. I didn't go to the girl's funeral, Wilma says, because it was life or death with Eddie the whole time. So I never talked to Evelyn Brasser after that horrible accident, she says.

And five years later, a year or two after my husband died, I got a job at the shoe factory. The first day I came there, Evelyn — she worked there for years already — Evelyn sees me on the

sidewalk, walking up. And she marches directly to the boss. "I won't have that woman working here," she tells the boss. "I won't have it," she says. And he says he couldn't refuse me work for that reason. So right then and there Evelyn quit rather than work with me. She quit right there on the first morning I came to work — because of me.

My lands, I felt terrible. But what could I do? My kids had to eat. Should I have quit because Evelyn Brasser won't talk to me? I couldn't.

She comes back to work a week later maybe. I don't know why. And the supervisor puts us together — "show Wilma how to sew these shanks," he says to Evelyn. So he made her talk to me. She had to talk to me.

And there we sat at that machine. "Evelyn," I says, "you can't hold this against me anymore. It wasn't me that did it. It wasn't even my own son. It was that drunk driver — he was responsible. You can't hold it against me anymore," I says.

"But my daughter is gone," she says. "And you still have your Eddie."

"Evelyn," I says, "the Lord has His plan for these things. I don't know why He made me sit at Eddie's bed for so long and wait for death. I don't know why Eddie lived. I don't know why your daughter died. But I know yet that our God has a plan in these things. And you know that too," I says, "and you can't hold it against me anymore — you can't."

And that was all it took. We started talking. That was it. All of that I can still remember so well yet.

Wilma pulled herself up on the odd-looking cane and opened the front door before taking a step. Her story was over.

"Stop in again, Wilma," I said. "I mean it."

A quarter hour maybe it took for her to walk next door. And probably she pulled a menthol cigarette from the black pouch she hides them in. And tonight when I bring the kids to bed, I'll likely see her there again, both elbows spread over her kitchen table, her eyes sweeping over red jacks and black kings, as her old hands flip up cards in groups of three.

And tomorrow I'll see her in church again, sitting through the hymns like she always does, her cane parked up next to her in the pew.

Today Wilma took thirty minutes of my Saturday afternoon to spell out a biography of anguish and trust and patience, all wrapped in a testimony as real as blood and tears and rhythmic beating of the human heart.

And this is just to say thanks, Wilma, for imposing.

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They shaped our lives

#31

A real mixture (part 2)



Note: after describing the varied regional backgrounds of Dutch immigrants coming to Canada, we begin this week with a description of regional differences as Dr. A. Chorus of Leiden University describes in his study, "De Nederlander innerlijk en uiterlijk."

Starting with the Northern part of the country, Dr. Chorus found these general characteristics:

Friesland - Enterprising and persistent. A Frisian's idealism often leads toward radical extremes. For instance, in Friesland we find the highest percentage of conservative Calvinists in the nation, but also the highest percentage of rural, unchurched socialists.

Chorus says, "There are more potential volcanoes among the people of Friesland than anywhere else. For more than two centuries Frisians have been a migrating people, first settling in the two Holland provinces and later overseas. They have proved themselves as determined settlers."

Groningen - Independent, solid and strictly business. The Groninger doesn't express himself easily and does not readily show his emotional side. He is dependable in his business dealings and has a good feel for organization.

The Groninger tends to put a price tag on everything, however, and is far more interested in material things than the arts. A well-known Groninger, Mr. K. ter Laan says of his kind, "We strive toward the practical. Whatever doesn't yield a profit is superfluous." The Groninger's weakness is that he takes life so seriously that his sense of humour is uncultivated.

Drente, Overijssel and Gelderland - This region is where the purest Saxons (Saksen) are found in the Lowlands. We find them more traditional than progressive with very strong ties to the land, home and community.

A Drent is known for his cooperative teamwork and his ability to be satisfied with little. He can be quite up front with his emotions. Once you have earned his acceptance and confidence a Drent will

remain a loyal friend. He is careful how he spends his money. His thrifty lifestyle sometimes leads to a miserly existence.

People from Overijssel and Gelderland's eastern areas are also conservative, a bit suspicious of outsiders, but also tough and persistent. Family ties are very strong and family life is always at the center of things. Chorus reports that an unusually large percentage of families in this part of the country have adopted or taken in foster children. It is no coincidence that the best-known Dutch pedagogues hail from this region.

The western part of Gelderland has never been very prosperous and attitudes of the people reflect their tough history. Homes here, especially in the land between the rivers, are sparsely furnished. Existence is lean, but hospitality is readily offered. "The Catholics here are less clean, but easy-going and jovial. The Calvinists are more reserved and have tidier homes,

but they function more like museums than living quarters."

Brabant - The Brabanders are sensitive, easy-going and possess a simple but generous lifestyle. They are a resilient lot. History has taught them to bounce back. They believe in work, but also in enjoying the fruits of their labour. Brabant is pageant and carnival-oriented. Brabanders are not as individualistic as the people who live north of the major rivers. Their communities play an important role in their lives.

Those who live in western Brabant have personalities and values that are more like those found in Holland.

Limburg - This province is a curious mixture of people. Those who live in the north are more guarded in dealing with others and somewhat awkward with strangers. But they are solid citizens with a gift for organization. The southerners are open, outgoing, quick to react to others, impulsive and agile. They are more artistically inclined. In Dutch literature this area has produced some of the comedy writers.

The Bible in a Marxist stronghold

ORANGE, CA. (Open Doors)
— The Marxist leader looked mute with surprise as Brother Andrew asked if he could place his Bible beside the bust of Lenin.

"Sir," he told the communist, "I don't think it is fair that your boss is represented on every desk at your headquarters and

my boss isn't... so I want you to accept this Bible and place it next to your statue of Lenin."

"The man broke into a broad smile as he accepted my Bible and actually put it next to the bust of Lenin," Andrew concluded.

Brother Andrew was paying a unique visit to the head-

quarters of SWAPO (South West African People's Organization), a national liberation group fighting for control of nearby Namibia, based in the Angolan capital of Luanda.

"I had been talking to them about our vision and the concept of the kingdom of God," he recalled. "They told me about their views on revolution, why they had to kill so much and the struggle against what they considered 'colonialism.'"

Brother Andrew said he was surprised at the freedom the Christians in and around the capital had to worship and share their faith. However, he discovered that some 20,000 Cubans are stationed in the two-thirds of the country controlled by the Marxist MPLA (Popular Movement for the Liberation of Angola).

"The Angolans in general have a great hatred towards the Cubans," he said. "Even many of the Christians feel this way."

"I told them they should evangelize the Cubans, as this is probably the fastest way to get them to leave Angola. If the Angolans convert them to Christ, they will pull out."

Brother Andrew added that he signed the hotel guest book in Luanda, "Poor, rich Angola. You cannot live on slogans, nor fill your stomach with them. You need Jesus Christ."

In 1975, after Portugal had given Angola independence, a bloody struggle for power erupted between on one side the Marxist MPLA and on the

other the socialist FNLA (National Front for the Liberation of Angola). The MPLA finally won the struggle and proclaimed the country a secular state with the right of all to be either religious or non-religious, have freedom of conscience, religious belief and the right to worship, with all churches having equal rights.

In 1977 the party was remodelled as a Marxist-Leninist party with membership initially restricted to around 5,000 hard-core revolutionaries. According to President Agostinho Neto, "No party member can be a church member, and no church member can be a member of the party."

However, all is not well in the country, as UNITA is now carrying out an "active rebellion" against the established government of the MPLA. "UNITA controls extensive rural areas, while the government maintains control in urban areas," said an Open Doors courier after a recent visit to the country.

"Adding to this terrible picture is the presence of Soviet naval vessels in the port of Luanda, which are carrying off almost uninterruptedly in trade for arms the few resources that this very poor-rich country can generate," the courier added.

On a second visit to Angola, Brother Andrew traveled into a UNITA-held area of the country, where he met with its leader, President Jonas Savimbi.

"Savimbi has 50,000 men under arms," revealed Brother Andrew. "The area we went into had no roads and no monetary system, but is still tremendously well-organized. They have five hospitals, 180 clinics, light industry and a tremendous education system."

During his visit there with Open Doors Africa director Jan Pit, Brother Andrew met with pastors who had fled the Marxist-held region because of the persecution they were enduring.

"They told me that people representing the Marxists came and point-blank asked a pastor, 'Who is stronger, Jesus or Marxism?'" Brother Andrew reported. "The pastor would say, 'Jesus.' So they would burn down his church before his eyes and say, 'There, you see, Marxism is stronger than Jesus.' Then they would take his Bible and burn it, too. Then they would say, 'There you are, Marxism is stronger than your Bible!'"

"Then they began killing pastors, and those who survived fled. I met with those people and they shared their terrible stories with me."

During his trip, Brother Andrew was also able to preach to some 2,000 people who attended a special communion service.

Brother Andrew made it clear that he did not visit Angola for any political reasons. "I went to both parts of the country as an evangelist so that I could share Christ," he said firmly.

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Dutch

Carl D. Tuyl



Persoverzicht

Onze Minister van Financien, Marc Lalonde, beraadslaagde met voorstaande figuren uit de zakensector en de arbeidersbeweging over de noodzakelijkheid van een gematigde en geleide loonpolitiek. Er is al ongerustheid over de tendens van stijgende rente. Het is weliswaar niet veel, maar het is wel de verkeerde kant uit. Hetgeen natuurlijk ook weer geen wonder is in verband met de grote vraag naar geld. Iedereen leeft op de pof: Ontario heeft meer dan drie biljoen schuld, Quebec heeft een dergelijke provinciale schuld en British Columbia meer dan een biljoen. In Ontario is dat \$390 per inwoner, in Quebec \$490 en in British Columbia komt dat neer op \$570 per man, kind en vrouw. En dan praten we helemaal nog niet over nationale schuld. Trouwens we staan nog lang niet bovenaan op het lijstje van poffers; de grootste schuldenaar is Brazilië waar de nationale schuld tot negentig biljoen is gestegen, en de inflatie zo om en bij 120% per jaar bedraagt. Er is dus over de hele wereld grote vraag naar geld, en dat kan de rente wel weer eens

in de hoogte doen gaan. Hypotheken werden al iets hoger en ook hier telden ging de inflatie van 5.4% in mei naar 5.6% in juni. Dat alles maakt de regering tot grote voorzichtigheid.

• Het viel mij op dat Trudeau, die de boven genoemde conferentie bijwoonde, zich niet geschorst had, en het kan best zijn dat hij zijn baard gaat laten groeien. De laatste keer toen hij dat deed trad hij af. Wie weet? Hij zal zijn baard wel niet laten staan om in December voor Sinterklaas te spelen. Er wordt zo hier en daar natuurlijk al heel wat gespekuleerd over de vraag van Trudeau's opvolger en men neemt alge meen aan dat dat, zonder slag of stoot, Turner gaat worden. Vlak echter Chretien ook niet uit. En wie gaat de huidige gouverneur-generaal opvolgen? Schreyer's ambtsperiode loopt dit jaar af. Ik heb drie namen gehoord: de voorzitter van de Kamer, Jeanne Sauve, de ambassadeur bij de Verenigde Naties, Pelletier, en zelfs Ontario's Davis wordt genoemd als een mogelijke opvolger.

• En in Amerika zitten de profeten en voorspellers al weer in de theebladen te kijken naar de volgende presidentsverkiezingen. Het kan wel eens het jaar gaan worden dat er een vrouw als vice-president zou kunnen komen. Met betrekking tot de buitenlandse politiek van onze zuiderburen konden we

ellenlange verhalen schrijven. Het deed me denken aan het verhaal van die dokter die aan zijn patient vroeg: "Mijnheer, heeft u wel eens rode hond gehad?" En toen de patient zei: "Ja, dokter", merkte de medicus op: "U heeft 'm weer." De korpulente Herr Kissinger is terug in de Amerikaanse buitenlandse politiek; dit keer in een commissie die de situatie in Midden Amerika moet gaan bestuderen. Ik weet niet of die benoeming iets te maken heeft met het feit dat er een kleine Amerikaanse armada uitgestormd is om eens na te gaan of een zee-blokkade van Cuba en Nicaragua mogelijk is. Die situatie daar is inderdaad wel zo verward dat een studiecommissie geen overbodige weelde is, maar de schrik van Vietnam zit er bij vele mensen nog in. 't Is niet te hopen dat het weer die kant uit gaat.

• Niet alleen het centrale deel van Amerika is een gevaarlijk kruitvat, het Midden Oosten is al net zo ontplofbaar. In Syrie wordt er al weer hard gevochten tussen pro- en contra-regeringsgroepen. Menachin Begin vierde zijn zeventigste verjaardag maar die gezegende leeftijd heeft hem politiek niet veel soepeler gemaakt.

• In de rubriek "waar blijft de tijd" komt deze week het feit dat het al weer dertig jaar geleden is dat de oorlog in Korea eindigde. En u weet natuurlijk wel dat er rondom het stuk van de tucht nog wel

eens verschillen van mening zijn. Sommigen zeggen dat we te streng zijn, terwijl anderen de kerk weer te laks noemen. In Saudi Arabië hebben ze dat nu eens even fiks uit de doeken gedaan en wie doorwerkt tijdens de beldstonen krijgt de zweep. Wedden dat er mensen zijn die dat hier ook goed willen voeren?

• De *Telegraaf* van 18 juli had een lang artikel over het liefdeleven van Margaret Trudeau, en er komt waarschijnlijk een kerncentrale in de Noordoostpolder, en in Nederland mag een stiefvader nu met zijn stiefdochter trouwen. In Amsterdam werd een congres gehouden van beroepsevangelisten, en op de T.V. zag ik een man die genezingen uitdeelde alsof het snoepjes van de week waren, terwijl hij zelf kennelijk een prul droeg. En hier is het theologische probleem voor deze week: valt het dragen van een pruik onder het verbod tegen valse getuigenis?

• Mijn volgende persoverzicht zal uit Den Haag komen waar ik met mijn gade de maand augustus zal doorbrengen. Ik hoop u dan wat beter en dieper in te lichten over het land dat voor zo'n groot gedeelte onder het Amsterdams pell liegt. Ik zal voor u de kwaliteit en de prijs van de Hollandse Nieuwe nauwkeurig nagaan, en terzijner tijd volledig verslag doen van mijn bevindingen. Als ik dat zo naga moet C.C. eigenlijk mijn reis betalen, nietwaar?

Poolse Orthodoxe Kerk reus onder de dwergen

door D. Verhoef

Kerkinformatie - De bevolking van Polen, 35 miljoen, is voor 90% rooms-katholiek. De andere kerken vormen een heel kleine minderheid: samen ruim een miljoen zielen. Daarvan hoort naar schatting de helft, een half miljoen dus, tot de "Poolse Autocefale (= zelfstandige) Orthodoxe Kerk".

De andere minderheidskerken zijn daarbij vergeleken dwergen met als grootste de lutherse kerk met 90.000 zielen, en als een van de kleinste de "Evangelisch-gereformeerde Kerk" met 6000 zielen. Deze en vijf andere kerken zijn lid van de Poolse oecumenische raad van kerken.

De rk kerk doet in de oecumene niet mee. De gemiddelde katholieke Pool moet niets hebben van protestanten: hij kent ze niet, en denkt al gauw dat het Duitsers zijn. Daar wil hij niets van weten. De Poolse orthodoxen beschouwt hij als Russen. En die horen er eigenlijk ook niet bij. Want "echte Polen" zijn rooms-katholiek, minderheden horen in Polen niet thuis.

"Nog is Polen niet verloren ..." Zo luidt de eerste regel van het Poolse volkslied. Een bemoediging in tijden van druk en wanhoop. En die kent Polen volop. Hoe vaak is het niet onder de voet gelopen, overweldigt, verkleind, vernederd, opgedeeld en opgeheven? De nationale feestdag, 22 juli, heet niet voor niets "dag van Polen's wedergeboorte."

Het hoeft overigens niet te verbazen, dat minderheden gewantrouwden worden. Want ze hebben vanouds banden met Polen's aartsbisschoppen. Geen wonder dat de kerk van de

Poolse meerderheid draagster geworden is van een eng en blijvend gevaarlijk nationalisme, dat een bedreiging voor alle minderheden zou kunnen vormen. Nationalisme; dat de neiging heeft om het recht in eigen hand te nemen. En dat ook vaak deed, als het de kans schoonzag.

Orthodoxe Kerk

De Poolse orthodoxie vormt een kerk met een veelbewogen geschiedenis. Op de grens levend tussen de kerk van het westen (het rooms-katholiekisme) en de kerk van het oosten (de grieks-orthodoxe van Constantinopel) is ze een van de vele nationale, slavische kerken: zoals we die aantreffen in "Zuidslavie," in Bulgarije, Macedonië en niet te vergeten Rusland. De liturgische taal is het kerkslavisch, een soort oud-Bulgaars.

Toen het Russische keizerrijk grote invloed in Polen kreeg, werd deze oorspronkelijk zelfstandige kerk mee ingelijfd.

Kerk en volk van Polen werden gerussificeerd. En toen in 1917 de Russische revolutie uitbrak, waren er alleen al in Warschau zo'n dertig orthodoxe kerken. Nu zijn er nog maar twee over. Tussen de beide wereldoorlogen met nog vier miljoen zielen. Na de tweede wereldoorlog, toen de Poolse oostgrens enkele honderden kilometers naar het westen werd verlegd, bleef er het eerder genoemde half miljoen over.

Eindelijk zelfstandig

Een verkleinde kerk, maar niet verslagen. Zelfstandig geworden, maar nog steeds erg nauw verbonden met de Russische orthodoxe kerk, met



Een Poolse priester voor zijn orthodoxe kerk gebouw

het Russische volk en de Russische cultuur. Erediensten, kerkbouw, kerktaal, het is net als over de oostgrens heen. De hoogste kerkelijke gezagsdrager heet Vasili, Metropoliet van Warschau en heel Polen. Aartsbisschop dus.

Verder zijn er nog drie bisdommen: het grootste is dat van Gdansk-Bialystok, met bisschop Sawa. In de provincie Bialystok wonen verreweg de meeste orthodoxen. Verder heeft deze kerk twee kloosters en twee seminaries.

De theologische opleiding gebeurt ten dele in Warschau, aan de Christelijke Theologische Academie, waar ook een orthodoxe sectie aan verbonden is. De voertaal is

daar uiteraard Pools. Op de seminaries, waar de kerkelijke vorming geschiedt, is de voertaal Russisch. Alle officiële correspondentie, alle kerkelijke publicaties zijn tweetalig. In de kerken wordt overwegend Russisch gepreekt. Soms, voor de jeugd, in het Pools!

Omdat zoveel orthodoxe Polen, overal verspreid als kleine minderheden, verloren dreigen te gaan, organiseert de kerk 's zomers allerlei activiteiten voor de jeugd. Werkkampen, conferenties waar men zich met de eigen godsdienstige cultuur bezighoudt, bijvoorbeeld kerkliederen instudeert. Poolse orthodoxen willen best in gesprek met andere kerken raken, maar

ze willen allereerst weten: wie ben ik? waar kom ik vandaan? hoe houd ik het erfgoed der vaderen vast?

Jeugddiakonaat

Vooral in deze moeilijke tijden blijkt de kracht van deze kerk. Een kerk met veel jeugd. Een jeugd die wil bouwen en dienen. In diverse plaatsen vormen jongeren diakonale hulpgroepen. Ouderen en zieken, die het extra moeilijk hebben, worden geholpen bij het boodschappen doen (in de rij staan voor alles en nog wat!). Veel bouwprojecten, kerken en parochiehuizen, kunnen op de werkkracht van de jongeren rekenen.

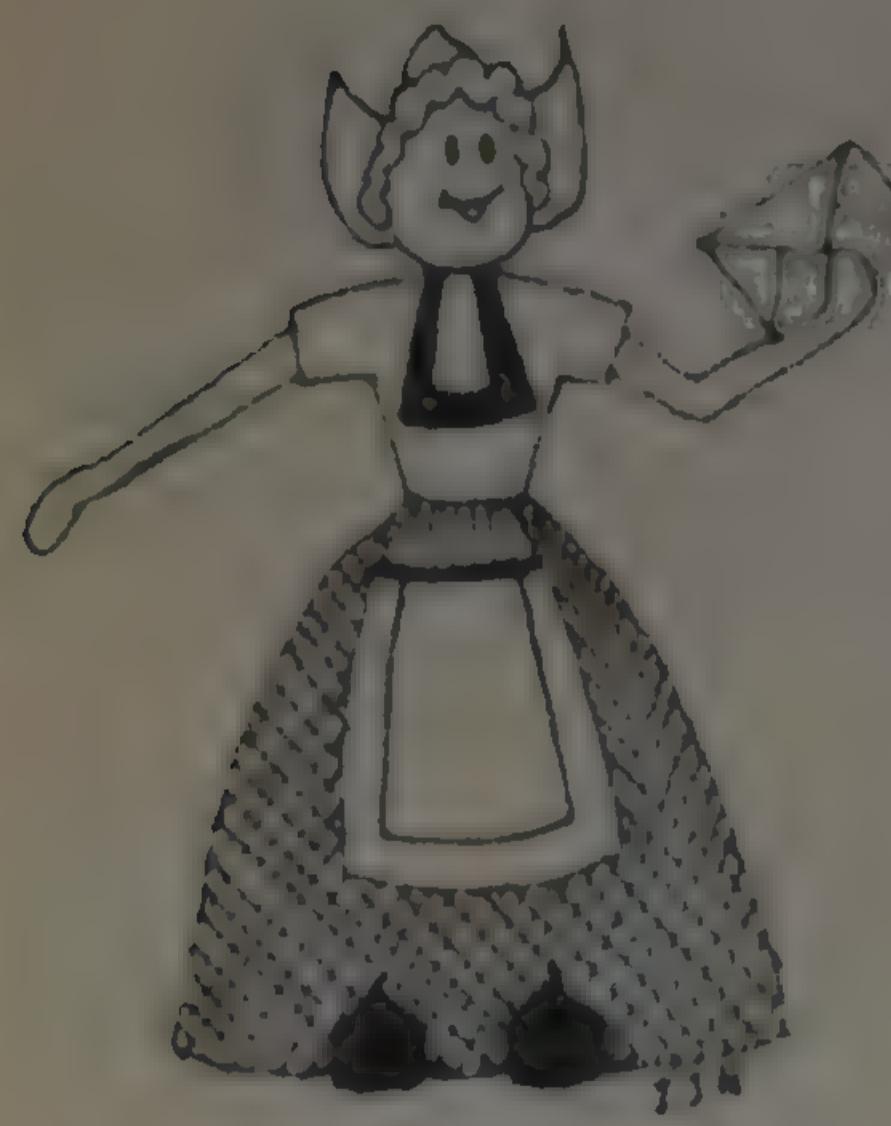
Als wij aan de orthodoxe kerk denken, hebben we vaak het idee dat het allemaal mystiek met veel kaarsen is, met mooie gewaden, prachtige kerkzang en dat het daarbij blijft. Dat is beslist een mistvatting. De diepte van het orthodoxe geloof gaat helemaal samen met praktisch dienen en zorgen. Met een offerbereidheid en een persoonlijke inzet, om stil van te worden.

Op zijn Pools

Naast grote overeenkomsten is er ook een duidelijk verschil met de Russisch-orthodoxen. De Poolse orthodoxen zijn erg open, gewend om in een land te leven, waar de meerderheid deel heeft aan een andere cultuur: die uit het westen. En dank zij de Poolse situatie hebben ze ook erg veel vrijheid, die ze goed benutten. Ze staan niet geïsoleerd in de samenleving, zoals in de Sovjetunie het geval is.

Ds. D. Verhoef is hervormd predikant te Heemskerk

Dutch



Uit Nederland

□ De waarde van de Nederlandse gulden blijft in het vervolg afgestemd op die van de Duitse mark. Dit heeft minister van economische zaken Van Aardenne verklaard op een symposium in München. Bij de jongste aanpassingen in het Europese Monetaire Stelsel werd de gulden minder gerevalueerd dan de Duitse mark, een beslissing van de minister van financiën Rudink, waartegen de president van de Nederlandse Bank, Duisenberg, zich tevergeefs had verzet. In Duitsland was men ook niet gelukkig over deze tenopzichte van de mark, geringere revaluatie, omdat daardoor het handelsverkeer tussen Duitsland en Nederland enigszins werd verstoord. Minister Van Aardenne heeft in München zijn Duits gehoor nu verzekerd, dat dit niet volgen van de mark een eenmalige maatregel was en dat de waarde van de gulden voortaan aan die van de mark zal blijven gekoppeld.

□ Het huwelijk tussen bijvoorbeeld een stiefouder en een stiefkind is per 24 juli mogelijk, omdat met ingang van die datum het huwelijksverbod wordt opgeheven tussen aanverwanten, dat zijn geen bloedverwanten maar aangetrouwde verwant. Het huwelijksverbod is voor aanverwanten nu nog vastgelegd in het burgelijk wetboek. Volgens het ministerie van Justitie heeft wijziging van de maatschappelijke opvattingen geleid tot schrapping van het verbod. Na 24 juli kunnen zij die door het verbod werden getroffen in het huwelijk treden, waarbij kinderen uit de al bestaande relatie alsnog zullen worden erkend.

□ Binnen vier jaren zullen alle telefoongidsen verdwenen zijn uit de openbare telefooncellen. Tegen die tijd hoopt de PTT klaar te zijn met de vervanging van het huidige type toestel door een moderner type, waarbij gratis inlichtingen kan worden gebeld om een nummer te weten te komen. Bovendien worden volgend jaar huis aan huis telefoongidsen bezorgd, ook aan mensen die over geen telefoon beschikken, maar die dan wel een nummer kunnen opzoeken om dit later in de openbare cel te draaien. De PTT heeft hiertoe besloten omdat er in de cellen zoveel telefoonboeken worden vernield of gestolen, dat dit een jaarlijkse schadepost oplevert van meer dan fl. 600.000, en bovendien bona fide gebruikers van een cel het soms onmogelijk maakt een nummer te vinden.

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"U prijs ik in mijn avondlied", door Catherine Brandt, Vereniging tot Verbreiding der Heilige Schrift, Amsterdam; 96 pp. Price \$5.95. Gerecenseerd door Rev. Leonard Schalkwijk, Springdale, Ont.

Hier is een juweeltje van overdenkingen voor oudere mensen. De ondertitel luidt: "Liefde en lof bij het klimmen der jaren". Het is een gebedenboek, waarin een ouder persoon gevoelens tot God uit. Dit kan iemand zijn in uw senior citizen's apartment, een verpleeghuis, ziekenhuis of eigen woning.

Maar als u denkt, dat dit een deprimerend boek is, dan is het dat toch heus niet, hoor! Het is als de psalmen: Uit de diepte roep ik, o Here; maar ik kom er ook weer bovenop en bovenuit.

De dagelijkse gebeden noemen

de trieste werkelijkheid, maar dan

klimmen ze op tot blijdschap,

dankbaarheid, moed en vertrouwen.

Er is een vereenzameling, geheugen-

verlies, gebrek aan kracht en vitali-

teit. Er is pijn, berouw en wroeging.

Soms kan deze oude persoon iets

niet meer terugvinden, heeft ver-

geten waar het neergelegd is. Er is frustratie, omdat men zo weinig meer kan doen op een dag. Er is teveel tijd overdag en slapeloosheid 's nachts. Er zijn rimpels van buiten, maar ook rimpels van binnen, rimpels van angst, wrok, zich uitgeroepend voelen, men heeft moeite bij het lopen, men heeft moeite met het kauwen en slikken.

Maar als u denkt, dat dit een deprimerend boek is, dan is het dat toch heus niet, hoor! Het is als de psalmen: Uit de diepte roep ik, o Here; maar ik kom er ook weer bovenop en bovenuit.

De dagelijkse gebeden noemen de trieste werkelijkheid, maar dan klimmen ze op tot blijdschap, dankbaarheid, moed en vertrouwen. Hier blijkt, dat ouder worden niet alleen betekent: afbreken; maar ook optellen; tellen de zegeningen van verleden, heden en toekomst. Er is humor, een glimlach, een

grappige opmerking, een jezelf niet meer zo serieus nemen, geloofsop-
timisme.

Het is een levend voorbeeld van de sprek: "Leeftijd is een kwestie van instelling - als je er niet omgeeft, geeft het niet.

Het is een boek, dat vooruit doet zien naar de dag der volmaak-
heid. Het is geschreven door een 75-jarige dame, die zelf veel oude mensen heeft bezocht. Ze spreekt uit de ervaring van zichzelf en anderen.

Elke dag heeft een opwekkende tekst. De foto's zijn heel toepas-
selijk. Dit is een mooi boek om een oude persoon te geven of aan zo iemand voor te lezen.

Bestel het bij uw christelijke boekhandelaar en wees een zegen! (Verkrijgbaar bij Speelman's Bookhouse Ltd. of vraag uw Hollandse winkel of uw Christelijke boekwinkel.)

Maatschappelijk

Ze hebben goed geboerd in Canada

Oogsten op vreemde velden, Ad Wijdeven, Uitgeverij Terra, Zutphen, 1983; 119 pp., \$16.95. Gerecenseerd door Rev. Schalkwijk, Springdale, Ont.

Dit is een boek over boeren in Canada. Wijdeven schreef veel bijdragen voor het Nederlandse blad "De Boerderij". Toen besloot hij een reis te maken van Nova Scotia tot Vancouver Island, om te zien, hoe de Nederlandse emigranten hun boerderijen opgebouwd hadden.

Het resultaat is een groot formaat boek met een foto op elke bladzijde. Er zijn schetsen over immigranten gezinnen in elke Canadese provincie. Voordat de schrijver aan dit project begon, had hij het nogal met de arme immigranten te doen. Hij dacht medelijwend: "Ze konden niet in Nederland aan de slag komen en moesten noodgedwongen uitwijken naar dit vreeland".

Tijdens zijn reis en interviews deed hij de ontdekking dat de meeste van die landverhuzers zich goed in Canada thuis voelden en aardig goed geboerd hadden in hun nieuweland.

Hem bleek, dat ze juist op de goede tijd gekomen waren, toen er in Canada een algemene trek was weg van de boerderij. De Nederlanders konden vervallen boerderijen goedkoop kopen en met zweet, bloed en tranen maakten ze er welvarende, moderne bedrijven van.

Tijdens de gesprekken op de farms hoorde hij van deze teleurstellingen en moeilijkheden. Maar wat hem opviel was, dat deze immigranten van het rechte hout gesneden waren. Ze gaven niet op, ze zaten niet bij de pakken neer, slechts enkelen keerden naar Nederland terug. Hem bleek, dat de Nederlandse boeren in veel streken de trekpaarden waren geworden voor de moderne landbouw. Hij kwam tot de conclusie

dat emigranten per definitie optimisten zijn.

We horen van Pieter Visser, die een van de belangrijkste aardapeteters op Prince Edward Island is geworden. We horen van Janus Poelman, die een groot melkveebedrijf opgebouwd heeft op Vancouver Island. "Dit Island is het enige eiland in de Stille Oceaan, waar het merendeel van de veehouders uit Nederland afkomstig is."

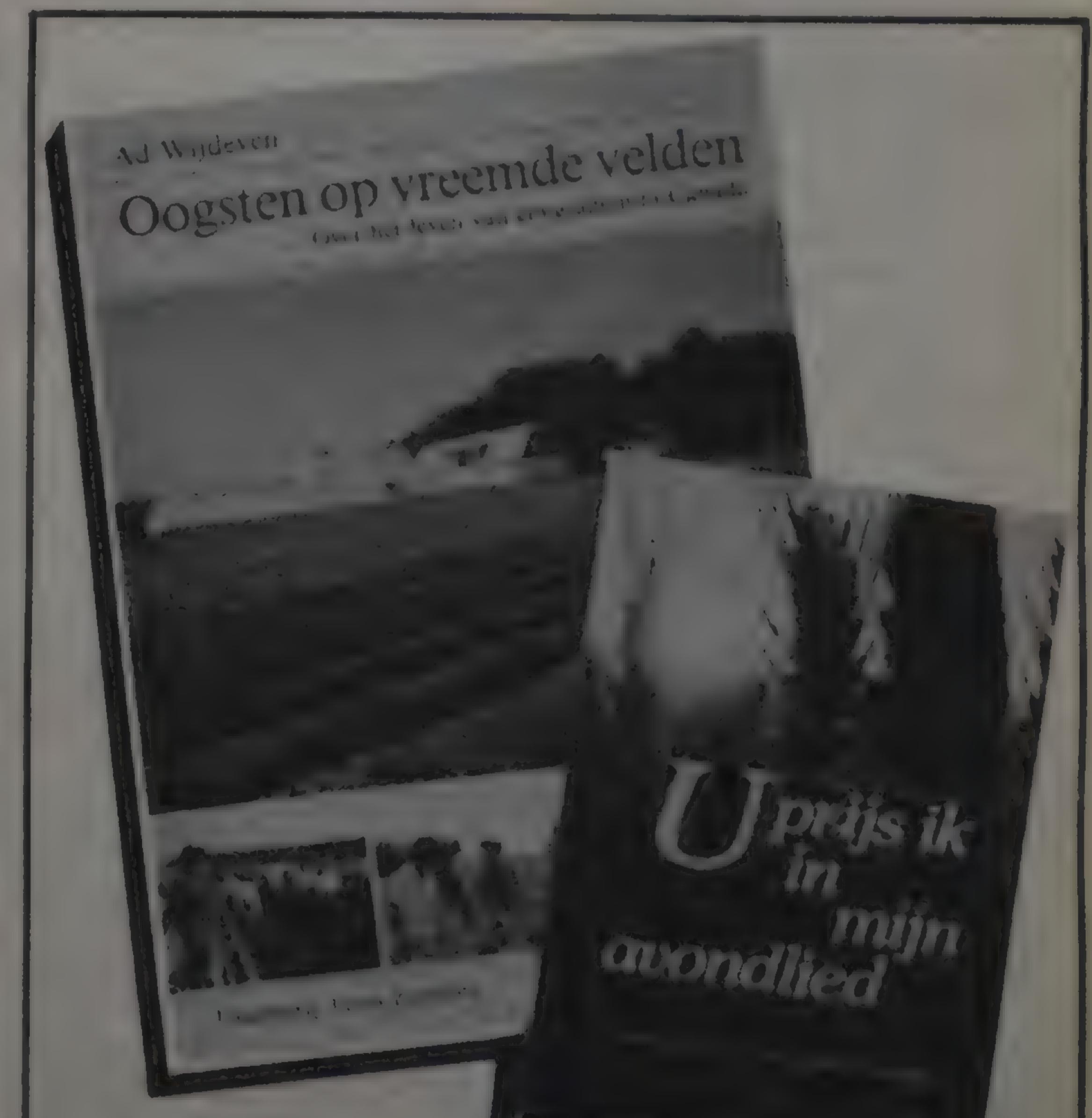
Overal is het belang van de Nederlandse boer duidelijk. In de Fraser Valley wordt driekwart van de melk op bedrijven van Nederlanders geproduceerd. Ruim de helft van de melk, die in Ottawa geconsumeerd wordt is afkomstig van de bedrijven van Nederlandse veehouders uit die omgeving. We lezen over de Holland Marsh in Ontario en over Niek Velthuizen, een voortrekker in Emo, Ontario.

Bijzonder interessant is het opstel over Sieba Greidanus, die in Alberta meer dan 12.000 bijenbakken heeft en wiens bedrijf per zomer ongeveer 200 ton honing produceert.

Dit is een aantrekkelijk geschreven boek. Het geeft aan in vogelvlucht, hoe Nederlanders geboerd hebben in alle takken van het bedrijfsleven. Hoewel de schrijver Rooms is, miste ik de diepste reden van immigrantenmoed - het geloof. Onlangs zei nog iemand tegen me: "Domine, als ik niet geweten had, dat de Here ons hierheen geleid had, hadden we niet de moed gehad voort te gaan".

Mijn advies is: Lees dit mooie boek en voeg er uw eigen meditatie bij!

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THANKS

DEVRIES: A big "Thank You" to all of you who remembered us on our 50th Wedding Anniversary.
 Onze Hemelse Vader heeft alles welgemaakt.

Jan en Aukje de Vries, Dresden, Ont.

LOOYEN: We would like to thank all friends and neighbours for their Christian love and sympathy expressed in cards, flowers, donations, and for their personal presence at the funeral of beloved husband, father and grandfather, Leendert Looyen, on July 17, 1983. Mrs. Neeltje Looyen and family, St. Catharines, Ont.

NEDERLOF: We thank our children and many friends of several churches for their congratulations on our 40 years of marriage and ministry. We praise the Lord for many blessings.

Rev. and Mrs. B. Nederlof, Victoria, BC

STRONKS: We would like to express our appreciation for the many cards and flowers we have received. Thanks to everyone that came out to celebrate with us our 50th Wedding Anniversary. A special thanks to our children who arranged everything so nicely. Above all thanks to our heavenly Father for his guiding and protection during all these years. Hendrik and Geertruida Stronks

BIRTHS

BAARDA: With joy to the Lord, Dan and Valerie (Coulter) are thankful for the gift of a beautiful, healthy daughter, EMILY GLORIA, born July 15, 1983, weighing 8 lbs. 4 oz. She is welcomed with delight by sisters Barbie and Belinda and brother Manley. Emily is the 6th grandchild for Mr. and Mrs. Wilbert Coulter of Grimsby and the 36th for Mr. and Mrs. George Baarda of Wellandport.
 120 East Ave., Beamsville, ON L0R 1B0

BUIST: With thankfulness to God, we, Tony and Jo Ann, joyfully announce the birth of our daughter, SHIRLEY, on July 14, 1983. A little sister for George, and a second grandchild for George and Ida Janssen of Brownsburg, Ontario.
 R.R.#3, Norwich, ON N0J 1P0

ELGERSMA: We, Mel and Carol, thank and praise God for entrusting to our care another miracle of life. MELISSA LAURELLE, our second child and daughter, arrived on June 30, 1983, at 2:56 a.m., weighing a healthy 9 lbs. A new little sister and playmate for Leanne. Second grandchild for Mr. and Mrs. Andrew Cupido of Edmonton, Alta., and 32nd grandchild for Mr. and Mrs. Albert Elgersma of Neerlandia, Alta. Also, seventh great-grandchild for Mrs. P. Cupido and eighth great-grandchild for Mr. and Mrs. P. Hoekstra all of Edmonton, Alta.
 Box #118, Neerlandia, AB T0G 1R0

BIRTHS

HART: George and Amy Hart thank God, the Creator of all life, for his precious gift to them of their third daughter. LAURA MICHELLE was born on July 17, 1983, weighing 10 lbs. 14 1/2 oz. She is a sister for Jennifer and Heidi. Proud grandparents are Mr. and Mrs. John Hart of London, Ont., and Mr. and Mrs. Clarence Dekker of Chatham, Ont. 190 Vancouver St., London, ON N5W 4R7

TENSEN: Peter and Linda. The Creator has made us feel so very rich, once more, with life's greatest treasure, a child: JONATHAN PAUL, born on July 18, 1983. A very welcome brother for 11 year old Tim and 9 year old Ben. 15th grandchild for Mr. and Mrs. Jake Tensen of Rt. 3, St. Thomas, and 3rd grandchild for Mr. and Mrs. Sandy Morrison of Welland.
 R.R.#2, Brantford, ON N3T 5L5
 Psalm 127 & 128.

VERSTOEP: Praise the Lord for CURTIS HUGH, 3950 grams born at Seaford Com. Hospital on June 28, 1983. Curtis is a new son of Hugh and Pearl Verstoep (nee de Haan) and a brother for Sherri. Now I have 20 grandchildren. Thank you Father. Proud Beppe is W. de Haan, Guelph, Ont., 8th grandchild of Mr. and Mrs. Adrian Verstoep, Monkton, Ont.
 General Delivery, Brussels, Ont.

VANDER PLOEG: Stan and Elaine VanderPloeg give thanks to the Lord for his wonderful gift, a healthy daughter, born to us on June 30, 1983. MARIA ELIZABETH is a sister to Josie, Fernand and Matthew.

"Thou art my God and I will praise thee, thou art my God and I will exalt thee. O give thanks unto the Lord for he is good. His mercy endureth forever" (Psalm 118:28,29).
 R.R.#1, Shallow Lake, ON N0H 2K0

WISSINK: Als ik dit wonder vatten wil,
 dan wordt mijn geest van eerbied stil.

Heb dank, o Heer van alle leven,
 voor dit kind aan ons gegeven.
 With joy and thanks to our Lord, we, Willem and Dikkie, are happy to announce the birth of our daughter, MELANIE DAWN, born July 4, 1983. A little sister for Mark, Julia, and Andrea. Another granddaughter for Oma Prins, Renfrew, and Oma Wissink, Ottawa.
 2711 Don St., Ottawa, ON K2B 6Y4

MARRIAGES

DE JONG-KIERS: Mr. and Mrs. Klaas De Jong of Hamilton, and Mr. and Mrs. Jan Kiers of Wellandport, are pleased to announce the forthcoming marriage of their children, GERALDINE and ANDRE. The ceremony will take place, the Lord willing, on Saturday, August 20, 1983, at 4:30 p.m., in the Immanuel Chr. Ref. Church, Hamilton. Rev. K. Baker officiating.

FENNEMA-PYPKER: Andy and Ruth Fennema of Port Perry, Ont., and Ralph and Winnifred Pypker of Bowmanville, Ont., announce with pleasure the forthcoming marriage of their eldest children, YVONNE SHIRLEY and THEODORE GEORGE. The wedding will take place, D.V., Saturday, August 27, 1983, at 3:00 p.m. in the Hope Chr. Ref. Church, Port Perry. Rev. C. Geleynse officiating.
 Future address: Apt. #1501, 1 Dean Park Rd., Scarborough, Ont.

GELEYNSE-OEGEMA: With thankfulness to God, Rev. and Mrs. Martin D. Geleynse and Mr. and Mrs. John Oegema Sr., are happy to announce the forthcoming wedding of ANNEKE and JOHN on August 13, 1983 in the Calvin Chr. Ref. Church of Ottawa, Ont., at 4 p.m.
 Future address: 427 C. Woodfield, Nepean, ON K2G 4B8

MARRIAGES

DE GROOT-SCHARRINGA: Mr. and Mrs. Fred and Trudy de Groot of Calgary, Alta., announce with thanksgiving the forthcoming marriage of their daughter DENISE to PAUL, son of Mr. and Mrs. Peter and Rita Scharringa of Dundas, Ont. The exchange of their vows before God and to each other, will take place on August 6, 1983, at 2:30 p.m., in the Trinity Chr. Ref. Church in St. Catharines, Ont., D.V. Rev. H. Jonker officiating.
 Future address: 111 Leaside Dr., St. Catharines, ON L2M 4G9

FINTELMAN-DUURSMA: Mr. and Mrs. Rudy Fintelman of Cameron, Ont., are pleased to announce the forthcoming marriage of their daughter, NANCY JEAN to SIEGER, son of Mr. and Mrs. Henry Duursma of Telkwa, BC. The wedding will take place, D.V., in the Lindsay Chr. Ref. Church on Friday, August 26, 1983, at 7:00 p.m. Rev. John Hellinga officiating.
 Future address: R.R.#1, Telkwa, BC

HOGETERP-VISSE: Believing that the Lord has brought them together, we the parents, Mr. and Mrs. R. Hogeterp of Centreville, N.S., and Mr. and Mrs. M. Visser of Crapaud, P.E.I., announce the forthcoming marriage of our children, WILMA and BERT. The Lord willing, the ceremony will take place on Friday, August 19, 1983, at 3:30 p.m. in the Kentville Chr. Ref. Church. Rev. John Visser officiating.
 Future address: 3G - 1521 LeMarchant St., Halifax, N.S.

KAMMINGA-VOSKAMP: Dick and Renee Voskamp and John and Edith Kamminga of Acton, Ont., are pleased to announce the forthcoming marriage of their children, NANCY WILMA and KENNETH EDWARD. The ceremony will take place on August 12, 1983, at 7 p.m., in the Bethel Chr. Ref. Church, Acton, Ont. and will be conducted by Rev. J. Cooper.
 Future address: 250 Satok Dr., Unit #3, Milton, Ont.

KOUWENHOVEN-STRONKS: With thanks to the Lord, Mr. and Mrs. Simon Kouwenhoven are happy to announce the marriage of their daughter, JOANNE to GLENN, son of Mr. and Mrs. Dick Stronks, the Lord willing, on August 13, 1983, at 2 p.m., in the Chr. Ref. Church of Burlington, Ont. Rev. J.J. Hoytema officiating.
 Future address: 199 Blucher, Thunder Bay, ON P7B 4Y8

LIEVERDINK-VELLEKOOP: Praise God from whom all blessings flow! With joy in our hearts and thanksgiving to our Lord, we, the parents, Mr. and Mrs. Arend M. Lieverdink of Lethbridge, Alta., and Mr. and Mrs. John Vellekoop of Peterborough, Ont., are pleased to announce the forthcoming marriage of our children, CYNTHIA JOY and MARTIN JOHN. This celebration of love before God and his people, took place, on Saturday, July 30, 1983, at 2:00 p.m. in the Cephas Chr. Ref. Church of Peterborough. Rev. Carel Geleynse of Port Perry Chr. Ref. Church officiated.

We wish them the Lord's blessing and guidance in their new life together.
 New address: 121 Kirtland St., Grand Rapids, MI 49507

SIKMA-VAN HARTINGSVELDT: Mr. and Mrs. Pier Sikma of Orono and Mr. and Mrs. Phillip Van Hartingsveldt of Newtonville, are pleased to announce the forthcoming marriage of their children, ELAINE VANIA and PETER ADRIAN on Saturday, August 27, 1983, at 3:30 p.m., D.V., in the Maranatha Chr. Ref. Church of Bowmanville. Rev. J. Zantingh officiating.
 Future address: 52 Lawrence Cres., Bowmanville, Ont.

MARRIAGES

REITSMA-LOBERT: Mr. and Mrs. M. Van Waveren of Zeist, The Netherlands, and Mr. and Mrs. A. Lobert of Brinston, Ont., announce with joy the forthcoming marriage of their children HELEN REITSMA and MURRAY LOBERT on Saturday, August 6, 1983, D.V., at 3 p.m., in the First Chr. Ref. Church of Hamilton, 181 Carlton Ave. Rev. W.J. Postman officiating.
 Future address: 10451 - 157 St., Edmonton, AB T5P 2V8

ROODE-GEERLINKS: MARIAN ROODE, daughter of Mr. and Mrs. Henry Roode, and HAROLD GEERLINKS, son of Mr. and Mrs. Geert Geerlinks, are pleased to announce their forthcoming marriage. The wedding will take place August 20, 1983 at 3:30 p.m. at the Covenant Chr. Ref. Church, Woodstock, Ont.

SPIER-COLYN: Mr. and Mrs. Neil Spier of Victoria, BC, are pleased to announce the forthcoming marriage of their daughter, YVONNE MARIANNE to JAN PETER, son of Mr. and Mrs. Willem Colyn of Port Alberni, BC. The ceremony will take place, D.V., on Saturday, August 27, 1983, at 3 o'clock in the afternoon, in the first Chr. Ref. Church of Victoria, BC. Pastor Dan Tigchelaar officiating.
 Future address: 154 Ontario St., Beamsville, ON L0R 1B0

STRIKWERDA-ANDRINGA: Marriage is a joyful moment in the presence of the Lord and his people.
 Mr. and Mrs. Andy and Henny Strikwerda and Mrs. Corrie Andringa are pleased to announce that their children, CYNTHIA RUTH and DONALD ROGER, will vow their lives together in the spirit of Christian joy on, D.V., Saturday, August 20, 1983, at 3 o'clock, in the Maranatha Chr. Ref. Church of Bowmanville, Ont. Rev. Sieds Van der Meer (bride's uncle) of Welland will officiate.
 Future address: 390 Mary St., N., Oshawa, ON L1G 5E1

VANDENBERG-HOEKSTRA: Believing God has brought us together and trusting in his covenant promises for our future, we JACKIE and ED, together with our parents Jack and Margo Vandenberg and Bill and Marie Hoekstra would like to announce our forthcoming marriage. The wedding celebration will take place, the Lord willing, on Saturday, August 6, 1983 at 4 p.m. in the Second Chr. Ref. Church of Brampton, Ont. Rev. Peter Nicolai officiating.

VANDENBRINK-JANSEN VAN DOORN: We, CAROLYN and MARVIN, along with our parents, John and Jean Vandenberg and Cor and Jesse Jansen Van Doorn are pleased to announce our forthcoming marriage. The Lord willing, the wedding celebration will take place on Saturday, August 20, 1983, at 3:00 p.m., in the Surrey Chr. Ref. Church. Pastor A.J. Vandenberg officiating.
 Future address: 77 Victoria Ave. N. (upper apt.), Vineland Station, ON L0R 2E0

VAN WYNGAARDEN-DEVRIES: Thanking God for bringing them together, John and Mary VanWyngaarden are very happy to announce the forthcoming marriage of their daughter INGRID to DICK, son of Mr. and Mrs. Klaas deVries of Bradford. This ceremony will take place, the Lord willing, on August 19, 1983, at 7 o'clock at the Riverside Chr. Ref. Church, Wellandport, Ont. Rev. H. Katerberg officiating.
 Future address: R.R.#1, Fenwick, Ont.

WASSINK-DREISE: Mr. and Mrs. Evert Wassink of Forest, are happy to announce the marriage of their youngest daughter, EVELYN to HENRY, son of Mr. and Mrs. Simon Dreise of Chatham. The wedding will take place on Saturday, August 13, 1983, at 3 p.m., D.V. Pastor Richard van den Berg in charge of the ceremony.
 Future address: 8 Union St., Forest, ON N0N 1J0

MARRIAGES

VANDERMEER-FOKKENS: Mr. and Mrs. John Vandermeer of Smithers, BC are happy to announce the marriage of their daughter KAREN LYNN to JOHN ROBERT, son of Mr. and Mrs. Jack Fokkens of Georgetown, Ont., D.V., on Friday, August 12, 1983, in the Chr. Ref. Church of Smithers, BC. Rev. H. Bierman officiating.
 Future address: R.R.#1, Smithers, BC V0J 2N0

VANDER PLAAT-VANDER STEEN: Rev. and Mrs. Hilbert Vander Plaat announce with pleasure the forthcoming marriage of their daughter BERNICE JENNIFER to ROBERT, son of Mr. and Mrs. Arend Vander Steen. The ceremony will take place, D.V., Saturday, August 20, 1983, at 10:30 a.m., in the Grimsby Mountainview Chr. Ref. Church. Father of the bride officiating.
 Future address: 154 Ontario St., Beamsville, ON L0R 1B0

VANDER STELT-DARNELL: Mr. and Mrs. Joe Vander Stelt of Dunnville are pleased to announce the forthcoming marriage of their daughter, TRUDY ELIZABETH to GARY ALEXANDER, son of Mr. and Mrs. Lorne Darnell of Mississauga. The wedding ceremony will take place, D.V., on Saturday, August 27, 1983, at 4 p.m. in the Chapel, Conrad Grebel College, Waterloo. Dr. R. Kooistra officiating.
 Future address: 89 Albert St., Waterloo, ON N2L 3S6

VANDER WAL-RYSKAMP: We the parents, John and Dorothy Vander Wal, Camlachie, and Henry and Jenny Ryskamp, R.R.#2, Wyoming, are thankful to God, and happy to announce the marriage of our children ELLIE and JOHN. The wedding ceremony will take place, D.V., August 12, 1983 at 7:30 p.m., in the Chr. Ref. Church of Wyoming, Ont., with Rev. W. Renkema officiating.
 Future address: R.R.#2, Wyoming, Ont.

VAN DOKKUMBURG-VAN DER HEIDEN: Thankful to the Lord for bringing them together, we the parents, Mrs. J. van Dokkum of St. Catharines and Mr. and Mrs. M. van der Heiden of Hamilton joyfully announce the forthcoming marriage of our children SUSAN and RON. Our Lord willing, this ceremony will take place on Saturday, August 20, 1983 at 10:30 a.m. in the Trinity Chr. Ref. Church of St. Catharines. Rev. Roger Bultman of Rock Valley, Iowa officiating.
 We wish them God's blessings as they begin their life together.
 Future address: 77 Victoria Ave. N. (upper apt.), Vineland Station, ON L0R 2E0

VAN WYNGAARDEN-DEVRIES: Thanking God for bringing them together, John and Mary VanWyngaarden are very happy to announce the forthcoming marriage of their daughter INGRID to DICK, son of Mr. and Mrs. Klaas deVries of Bradford. This ceremony will take place, the Lord willing, on August 19, 1983, at 7 o'clock at the Riverside Chr. Ref. Church, Wellandport, Ont. Rev. H. Katerberg officiating.
 Future address: R.R.#1, Fenwick, Ont.

WASSINK-DREISE: Mr. and Mrs. Evert Wassink of Forest, are happy to announce the marriage of their youngest daughter, EVELYN to HENRY, son of Mr. and Mrs. Simon Dreise of Chatham. The wedding will take place on Saturday, August 13, 1983, at 3 p.m., D.V. Pastor Richard van den Berg in charge of the ceremony.
 Future address: 8 Union St., Forest, ON N0N 1J0

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ANNIVERSARIES

Hoogeveen, Drente Holland 1948
 Ladner, BC Canada 1983

On August 1, 1983, we,

JOHN and LAMMY BOOY
 (nee Schoneville)

celebrated with our children and grandchildren, our 35th Wedding Anniversary.

Niesje — Vancouver
 Henry & Brenda — Delta, BC
 Garry & Karen (fiancee) — Delta, BC

Home address: 5306 - 44th Ave., Delta, BC V4K 1C7; phone: 946-6458

Edmonton Listowel 1958 August 15 1983
 "I will counsel you with my eye upon you" (Psalm 32:8b).

With joy and thankfulness we wish to announce the 25th Wedding Anniversary of our parents,

RALPH and AUDREY BRUS
 (nee Woudstra)

May the Lord continue to bless you in the years ahead, Dad and Mom. With love from your children:

John & Lynda (girlfriend)
 Helen & John Greydanus; Richard, Michelle

Wilma
 Bernie
 Gerald
 Elaine

Open house to be held Monday, August 15, at home from 2:00 - 4:00 p.m.

Home address: R.R.#3, Listowel, ON N4W 3G8

Giving thanks to our Lord for his many blessings, we wish to share our joy in our parents' 30 years of marriage and happiness which was officially marked on July 24, 1983.

Congratulations goes to:

KLAAS and HENNY DE BOER
 (nee Rodermond)

May God continue to "direct your paths" for many more years.

With much love and gratitude for the Christian home that you gave us all.

Henry & Margaret; Esther, Curtis, Rachel — Sarnia

John & Louise; Jason, Darryl, Marliisa — Tara

Jeannette & Jack — Hamilton Edwin Marvin Michael

Home address: R.R.#2, Desboro, ON N0H 1K0

1958 Toronto 1983
 This August we hope to celebrate our 25th Wedding Anniversary, with our children and grandchildren, God willing. We are thankful for his abiding love.

JOHANNA and ADRIAN PEETOOM

Open house at our home on Saturday, August 13, 2 - 5 p.m., for relatives and friends.

Home address: 74 Fontainebleau Dr., Willowdale, Ont.

ANNIVERSARIES

1938 August 10 1983
 Hebrews 12:2.
 With thankfulness and joy we hope to celebrate, D.V., the 45th Wedding Anniversary of our parents and grandparents.

WILLIAM and MARIA DAM

Thank you Dad and Mom for your love and may the Lord continue to guide and bless both of you.

Joan & Jack Buwala; Marge & Mark Ford, Bill & Michelle (fiancee), Mike, Marlene, Wendy, Peter.

Leda & Cor Vanderkruk; Linda & Martin (fiance), Rob, Kim, Terry, Lee-ann, Kevin

Rene & Anne Dam; Connie, Bill, Judy, Rene, Jenny, Michelle, David, Krista, Stephanie

Christine & Andrew Schaafsma; Lisa, Kelly, Sarah, Julie

Mieke & Harold Groen; Mark, Ryan

There will be open house at their home, Hwy. #8, West, Flamborough on Wednesday, August 10, 1983, from 2:00 to 4:30 p.m.

Best wishes only, please.

Mail address: Box #8400, Dundas, ON L9H 6M1

Zierikzee, Grimsby, Ontario 1933 August 4 1983
 With joy and thanksgiving, we are happy to announce the 50th Wedding Anniversary of our parents,

JOHANNES and THEUNTJE DE VRIES
 (nee Bolle)

We are thankful to God for guiding and blessing them through all these many years; we pray that he will continue to bless them in the years to come.

With love and congratulations from children and grandchildren:

Roy & Nellie de Vries; Carmen, Rodney — Bramalea, Ont.

Helen & Paul Thoms — Clarkson, Ont.

Sharon & Ken Gehrels; Jason — Hamilton, Ont.

Bert & Sally de Vries; Tara, Tanya, Jenne, Guy Peter — Grand Rapids, Mich.

John & Elly de Vries; Chad, Kurt, Timothy — Fruitland, Ont.

Adriaan de Vries — Toronto, Ont.

Peter de Vries — New York, NY

Tony de Vries — Brooks, Alta.

Leonard & Joan de Vries; Haley — Seattle, Wash.

Frank & Patricia de Vries — Toronto, Ont.

Relatives and friends are invited to an open house on August 10, 1983, at the Grimsby Chr. Ref. Church from 7 - 9 p.m.

Home address: 8 Cherrywood Ave., Grimsby, Ont.

Marrum, Fr. Athens, Ont. 1938 August 19 1983
 With thankfulness to the Lord for his faithfulness, we wish to announce the 45th Wedding Anniversary of our dear parents, grandparents and great-grandparents,

DIRK and WIETSKE SYTSMA
 (nee Nicolai)

May God richly bless you with good health and happiness in the years to come.

Congratulations and love from:

Wietse & Betty Terpstra;

Randy & Carla; Bryan

Wendy & Lloyd

Richard

Debbie

— Chilliwack, BC

John & Rena Van der Mey; Tim, Mark, Dawn — Prescott, Ont.

Dick & Rita Van Spriel; David, Jason, Lori Anne, Michael — Athens, Ont.

Sidney & Joanne Sytsma; Katie, Amy, Jacqueline, Derek — Long Sault, Ont.

Charley & Kim Sytsma; Willy, Sean — Athens, Ont.

Rick & Liz Sytsma; Matthew — Lansdown, Ont.

Home address: R.R.#3, Athens, ON K0E 1B0

ANNIVERSARIES

Staphorst Toronto 1943 1983
 On August 12, 1983, the Lord willing, we hope to celebrate with our parents and grandparents,

GERARD and GE LAMMERTSEN
 (nee Bangma)

their 40th Wedding Anniversary. We pray that the Lord will bless them and grant them many more years together.

Love and congratulations from their children and grandchildren:

Tenny, & Bob Gibbou; Leanne, Cheryl — Winnipeg, Man.

Hisje & Jim Anderson; Christopher, Sean — Manotick, Ont.

Joanne & Eric van Dyk; David, Michael — Burlington, Ont.

Open house will be held on August 13, 1983, from 2 - 4 p.m., at their home.

Home address: 29 Barrhead Cres., Rexdale, ON M9W 3Z6

1958 August 1 1983
 "The blessing of the Lord makes rich, and he adds no sorrow with it" (Proverbs 10:22).

With joy and thankfulness to God, we were glad to celebrate the 25th Wedding Anniversary of our parents,

TOM and TINA SCHALK
 (nee Feddema)

It is our prayer that the Lord will continue to bless and keep them in the years to come.

Congratulations Dad and Mom.

With love from:

Sandra & Clarence Graansma — Strathroy

Kathy & Arnold (engaged)

Eric

Carolyn

Home address: R.R.#2, Illderton, ON N0M 2A0

1953 August 3 1983
 With joy and thankfulness to the Lord, we congratulate our parents and grandparents on their 30th Wedding Anniversary.

ARIE and MARGARETH VAN HELDEN
 (nee Krozeen)

We pray that God may continue to bless you in the years to come. With love from your children and grandchildren:

Rita & Hank Leferink; Jamie, Christopher, Mark, Jennifer

John & Joyce Van Helden; Sarah, Jodi

Alice

Margareth

Anthony

Tim

— all of Georgetown, Ont.

Home address: 624 Stevens Cres., Georgetown, ON L7G 1B6

Schipholden Grimsby, Ont. 1933 August 16 1983
 Psalm 147:11.

With joy and thanksgiving to the Lord, we are happy to announce the 50th Wedding Anniversary of our parents and grandparents,

JACOB and WILHELMINA VAN ROON
 (nee Vanden Akker)

Nick & Fina Van Roon; Jimmy & Terry, Debbie & Steve, Linda & Jeff, Ronnie

Jack & Theresa Van Roon; Rick & Liz, Carol & Don, Robert

Annie & Leen Bouwmeester; Margaret, Beverley, Ed, Liz

Jake & Connie Van Roon; Dawn, Darrin, Darryl

Open house will be held at the Fellowship Hall of the Mountainview Chr. Ref. Church, from 7 - 9 p.m., on Tuesday, August 16, 1983.

Home address: 1 Slessor Blvd., #307, Grimsby, ON L3M 3T2

ANNIVERSARIES

Castrolanda, Forest, Brazil 1958 August 6 1983
 "With the Lord on my side, I will not fear" (Psalm 118:6a).

With joy in our hearts and thanksgiving to God, we are happy to announce the 25th Wedding Anniversary of our parents,

GERRIT and PIETJE WASSINK
 (nee Dykstra)

Congratulations Mom and Dad, with love:

Didi & Harry van Klaveren

Johan Wassink

Fred & Trish Wassink

Ingrid & Fred Johnston

Dianne & John Van Rooyen

Home address: 77 James St., Forest, ON N0N 1J0

OBITUARIES

The Ladies Aid Society of the Chr. Ref. Church, Vernon, BC, wishes to express its sympathy to Mrs. Rita Koopman and family in the sudden passing away of their beloved husband and father,

BONNE KOOPMAN

"And we know that all things work together for good to them that love God, to them who are called according to this purpose" (Romans 8:28).

On July 8, 1983, the Lord took unto himself in glory, our beloved mother, grandmother, and great-grandmother,

BE VELEMA
 (nee Vander Marel)

since November 25, 1948, widow of Ds. H. Velema, at the age of 93 years.

The work God has for her begun has by his grace been fully done (Psalm 286).

We gratefully remember what she has meant for us and our families throughout her many days.

Her mourning but thankful children:

J.H. Velema & B. De Weert-Velema — Nunspeet

A.B. Velema — Loosduinen

R.G. Velema-Nederlof & B. Nederlof — Victoria, BC

K.J. Velema & N. Brinkman-Velema — Groningen

H.W. Velema & J.M. Verhoog-Velema — Zevenbergen

Classified Advertising

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TEACHERS

Mississauga: The John Knox Christian School of Mississauga, due to an increase in enrollment invites applications for the position of teaching grades 6, 7 or 8, commencing September, 1983. It is desirable that the applicant is a committed Christian, interested in, and having qualifications for, assuming principal responsibilities the following year. Please send your resume to: Mr. Jim Bootsma, 1367, Shadow Rd., Mississauga, ON L5H 2N6

TORONTO: Central Christian School is seeking a part-time, qualified teacher or teachers to start September, 1983 in the following areas: **Principal Relief**—one full day per week at intermediate level with approximately 12 students; **Remedial Assistance** for students in various levels for an equivalent of $\frac{1}{2}$ day per week; **quality French lessons** at all three levels for an equivalent of $\frac{1}{2}$ day per week. Please send applications and/or requests for more information to: Toronto Central Christian School, 55 Salisbury Ave., Toronto, ON M4X 1C5

HELP WANTED

Single man for **dairy farm**; 18 years or over, good milker and able to work on own; good home and wages. Phone: (519) 462-2815.

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Dairy farm, 300 acre, 60 cow pure-bred herd; near Drayton, Ont., seeks full-time help. Reply to Box #4758, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

HIGH SCHOOL GRADUATE
Would you be interested in a career in greenhouses (floriculture)? We have an opening for an ambitious young fellow. Call us at (416) 643-1628.

ACCOMMODATION
Christian female attending George Brown College, Casa Loma Campus is looking for an apartment and roommate to share. Please contact: Tilly Winters, 331 Ellor St., Strathroy, ON N7G 2L5 or call after 5 p.m. (519) 245-2145.

Toronto: I would like to room and board with a Christian family in the George Brown College (St. James St.) area. I am also willing to room from Sunday night to Friday. Please contact: Tim Bakelaar, R.R.#1, Listowel, Ont.; phone: (519) 291-3498 or (519) 291-3280.

Toronto/York University: Graduate student is looking for accommodation beginning in September, close to York University. Write Harry de Vries, 1027 Linthorpe, Kamloops, BC V2B 7S3 or call (604) 376-4261.

Toronto: 19-year-old girl (nursing student) would like to share or rent her own apartment or board with a Christian family, must be within travelling distance of St. James Campus, George Brown College, Toronto. Needed by August 29. Please call 659-7075.

FOR RENT

Toronto: Two working girls looking for third roommate in an upstairs flat in Toronto; High Park area. Phone Angela or Debbie at: (416) 767-6699.

FOR SALE

"Ten Little Dutchmen and How They Grew", \$3.25 from GDS Publications, 1415-84th #201, Everett, WA 98204. Story of DeRooy family, Everett. Pocket edition.

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PERSONAL

Young lady, nurses aide, in mid-twenties, living in South Western Ontario would like to meet sincere Christian man. Letter under Box #4755, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

A Chr. Ref. widow in the early fifty's would like to correspond and meet a Christian man age 55-58 (farmer). Write to Box #4756, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Weduwnaar zoekt weduwnaar om als kamergenoot mee te gaan op tour naar zendingsveld in New Mexico, van 13-20 September, 1983. Indien geïnteresseerd gelieve contact met mij op te nemen via Rev. L. Schalkwijk, R.R.#4, Bradford, ON L0G 1C0, phone 775-3413. P.S. Deze tour wordt georganiseerd door de C.R. Home Missions.

Chr. Ref. widow, 59, active, excellent health, financial independent, would like to correspond and meet with sincere Christian man. Write in Dutch or English to Box #4757, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

I need someone to share driving responsibilities from Edmonton to Toronto area. I will be leaving Saturday, August 13. Contact A. Tamming, 3606 - 105 Ave., Edmonton, Alta.; tel: 479-8087.

Kitchener-Waterloo couple attending Calvin College in Grand Rapids looking for party to share moving expenses by returning rental truck to Ont. in first week of September, 1983. Phone 885-6757.

WANTED

Westminster Theological Seminary in California is seeking donations of theological books to increase its library holdings. Books may be sent library rate to: The Library, Westminster Theological Seminary, 352 Rancheros Dr., San Marcos, CA 92069. Further inquiries welcome.

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(see art. C.C., Dec. 10, '82)

General

Canada:

A fading light

The Canada Crisis: A Christian Perspective, Douglas Hall, Anglican Book Centre, Toronto, 1980; 123 pp., \$5.95. Ron Guetter, Edmonton, AB.

The world is in a state of crisis. All around, we can witness political, economic and social confusion, often arising from human frailties. And, with these crises comes a crisis of faith, a situation where religion is rejected and seems to be nonexistent and insignificant.

Douglas Hall writes of the "Canada crisis," where crisis means "Canada could come to an end." One of his main arguments is that "caring for the parts (regions) and caring for the whole (Canada) are not only compatible but belong together." However, "when love of region devolves into regionalism it saps the human spirit of its capacity for caring for the whole;" the "balkanization" of regional loyalty must be eradicated: our hope lies in a proper relationship and caring of the whole of Canada. So what does this say about our Quebec and Western separatist movements? Or our individual ambitions for regional priorities?

Hall, who is professor of Christian Theology in the department of Religious Studies at McGill University, focuses on a theology of redemption and hope to counter our crisis, one sharply contrasting to the climate of sin and despair. Yet, he writes that "the most hopeful thing about contemporary Canada in crisis is its beginnings of a capacity for despair."

Hall deals with the large theological questions, acknowledging that sin is probably the most misunderstood word in the Christian vocabulary: "sin has come to mean whatever a given society feared or considered wrong." Soren Kierkegaard defines sin, not as immorality, but as unlove; a form of self-love, a rejection of life. "Our sin is not first a matter of rejecting life, but of finding life meaningless."

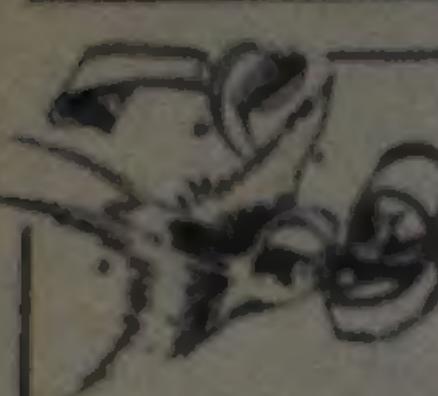
Hall aims to particularize his critique to the Canadian situation: "Canada has seemed to us a land of light in a darkening world. Now our light too is fading." This, he calls, "the winter of our discontent" (John Steinbeck), because it is hard for us Canadians "to blot out the fact that our real habitat is winter... light and heat are running out - literally and figuratively." Even religion, that last human refuge against the cold, has lost its warming power for great numbers of Canadians."

Our crisis then, is not a weakening of self-confidence or the breakdown of our capitalist society. Rather, crises, and particularly the Canada Crisis, is the result of God's love, judging what he loves, to save the world from self-destruction.

Hall's book is written in a refreshingly spirited manner. He has a good writing style with a great sensitivity to language which liberally adds to his arguments. It would have been useful to have expansion on some of his arguments. The book tends to be too compressed, not allowing for greater clarity and development of certain ideas. But, this is really my only criticism.

His book should be of value to those interested in an articulate account of the 'Canada in Crisis' from a philosophical-theological Christian framework.

Events



You're invited

On Tuesday, August 9 a bride and groom shower will be held in honour of **Heather Veenhof and Henry Kikkert** beginning at 8 p.m. at the Wellandport Christian School. All friends are invited. For information call George at 957-3215.

Have you ever considered volunteering your services?

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CET

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Please register me.
 Please send more information.

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Organist Sander Van Marion celebrating 25 years of Christian musicianship with U.S.A. and Canada tour in October



Sander at the famous organ of the Lutheran Church in The Hague

One of Holland's most celebrated and beloved organists, Sander Van Marion is coming to the U.S.A. and Canada on his 25th Anniversary Tour. He will be in Canada from October 20 until November 7, 1983. There will be organ solo concerts as well as choir and organ concerts with among others, the Choirs and Brass of the Ontario Christian Music Assembly under the direction of Leendert Kooij. There is a large combined

church service included in the program, as well as a unique "Improvisation Concert" along with Andre Knevel, when both Organists take turns improvising on some wellknown tunes.

Concerts will be held in Ottawa, Kitchener (St. Andres), Hamilton (Central Presb.), London, Toronto (St. James), Bowmanville (Rehoboth), Sarnia and possibly a few more. There will also be a recording session at St. James Cathedral.

Be a part of the 1983 Wedding Album

In a year end issue we will place your wedding photo and a by-line mentioning your names, wedding date and place of event.

Sent material along with payment of \$10 to:

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LET'S PLAY CHESS

Editor: Pete Layer

THE MAY LADDER

Contestants	Problems:	#960	#961	#962	#963	Sub-	Prev.	Total	Total
Points:		3	2	3	2	10			
H. Brouwer (IV)		1	2	2	2	7	87	94*	
J. Wilms (VI)		3	2	0	0	5	64	69	
P.W. Lamain		1	Game only			1	44	45	
K. Amsinga (VIII)		1	2	2	2	7	7	14	

* Winner

Comments

Congratulations to Mr. H. Brouwer who has reached the top for the fifth time. As the only representative from outside the Province of Ontario, we all hope you will continue. The publisher will send you a prize list soon. It was a bit hard to obtain full points this month. I hope the solutions will clear up some of the questions I received.

May Solutions

#960 (Positions)

Best Solution: 1. NxN, KxN; 2. P-KB5 ch., K-N7; 3. QxQ, NxQ; 4. B-B4, B-Q1; 5. RxB, RxR; 6. BxN and 7. BxR. White is a piece ahead with a good position (3 points).

Possible Solution: 1. NxN, KxN; 2. P-QB4, B-B3! 3. PxN, PxP ch., 4. K-N1, B-B4 ch., and Black has some compensation for the lost piece — a King-side attack (1 point).

#961 (Kiss) Key: 1. Q-N3 threat; 2. QxBN mate. The Black and White Knights give the important (thematic) variations. Mr. Kiss achieved a first prize with this composition in 1938.

#962 (Drese) Key: 1. B-Q3 tempo Variations: 1. —, PxB; 2. P-B4 etc. 1. —, P-K3; 2. PxKN etc. 1. —, P-K4; 2. PxNN etc. 1. —, PxN; 2. P-B3, etc. An Albino by Black answered by an albinio by White (second prize, 1935). Albino — all possible moves of a pawn. If 1. P-Q3, then 1. —, PxB, no mate.

#963 (Chepiline) Key: 1. N-B4 threat; 2. Q-Q5 mate

If 1. QxN, then 1. —, P-K8/N, no mate!

CORRESPONDENCE CHESS FOR JUNIORS

Just as I came to the conclusion, none of our young chess players are involved in school chess clubs (see Calvinist Contact Dec. 24, 1982); a letter arrived on my desk from a student, challenging any young chess player to chess by mail. Our annual 5C Chess Tournament has too many good players participating, according to him. So here is an invitation to all junior chess players:

1. You must be 16 or under on Dec. 31, 1983.

2. You must know where to find rules on chess.

3. You must not be an experienced player. (Anyone who does will be disqualified for the Junior Prize and asked to play in our "Senior Tournament Finals".)

Anyone interested is requested to drop me a line by August 15, 1983. This announcement will be repeated in the Fall when the Senior Tournament is announced. If enough Juniors respond now, a tournament can begin in September, a few months ahead of the Seniors.

Calendar of Events

Aug. 22-27 "Build Your Faith Seminar" sponsored by Inter-Varsity Christian Fellowship and Ontario Theological Seminary at the Seminary in Toronto.

Sept. 16 "Calvinism and Everyday Life," weekend (Fri., Sat., Sun.), Rev. A. Kuyvenhoven, Dr. Bernie Zylstra, Dr. Ted Plantinga, and Rev. Peter Slofstra; Calvin Chr. Ref. Church, Ottawa.

Sept. 17 Ebenezer CRC, Jarvis, Ont.; 26th Annual Convention of the Ontario Christian Reformed Sunday School Association; 9:00 a.m. registration; 10:00 a.m. Rev. Ed Den Haan speaks; 1:30 and 3:00 p.m. workshops; 5:00 p.m. closing banquet.

Sept. 22-Nov. 2 Special Canadian tour by Don Van Polen called, "Springtime in Holland" with 36 foot screen, 8 projectors, stereo sound sponsored by the Canadian Home Bible League, Box 524, Weston, Ontario M9N 3N3; 416-741-2140.

Oct. 12-18 Third Annual Fall Foliage Tour - Williamsburg; 7 days and 6 nights. Visiting Lancaster, P.A., Williamsburg & Virginia.

Oct. 15 "Will there be Jobs for our Children?" This will be the theme of CLAC's fall conference, at John Knox Christian School, 82 McLaughlin Rd. S., Brampton. The focus will be on the effects of the microelectronics revolution on employment and the need for an appropriate national policy.

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. Aug. 19	Tues. Aug. 16	Thurs. Aug. 11-4:00	Wed. Aug. 10-8:30 a.m.
Fri. Sept. 2	Tues. Sept. 2	Thurs. Aug. 25-4:00	Wed. Aug. 24-8:30 a.m.
Fri. Sept. 9	Tues. Sept. 5	Thurs. Sept. 1-4:00	Wed. Aug. 31-8:30 a.m.

Books

Apartheid

An extensive look into the South African situation

Praatboek uit zuid Afrika, Dr. B. Boot-Siertsema, Mr. J.J.G. Boot, Buitenhof & Schipperslijn, Amsterdam, 1982; pb., 432 pp., \$19.95. Rev. P. Van Egmond, Mississauga.

We are all familiar with the talk shows on T.V. This book is meant as a "talkbook" containing a hundred interviews with a number of people living in South Africa, white and non-white, conservatives and progressives, pro and contra Apartheid.

The authors travelled extensively in South Africa, first in the fall and winter of 1976/77, and again in the fall and winter of 1981/82. The purpose of these trips was to gain insight into South Africa's discriminating policy with regard to its racial problems.

Mr. Boot was a mayor of the Dutch city of Hilversum, while Dr. Boot-Siertsema taught from 1955 to 1960 at the University College of

Ibadan, Nigeria, and later on at the Free University of Amsterdam and the State University of Leyden, The Netherlands.

The interviewees range all across the social spectrum of South Africa: top government officials, church leaders, professors, teachers, police officers, businessmen, farmers, labourers, housewives, domestic servants; people of British and Dutch descent, Blacks, Coloureds, representing various parts of the country.

The conversational tone of the book makes it lively, concrete, and easy to read.

The opening chapter gives a survey of the history of South Africa, a country of 4.5 million white people, about 16 million Blacks, 800,000 Asiatics, a small group of Chinese, and finally 2.5 million Coloureds. The Blacks speak eight officially recognized languages. The larger group are

the Zulus, about 5 million of them, followed by the Xhosas, Swazis, Vendas, and Shangana-Tsongas, not to mention others. Tribal loyalties are strong, and so are tribal animosities, though on a diminishing scale in the cities.

Chapter two gives a number of interviews with prominent leaders in the church, the government, the university, and the press. Other chapters deal with the Blacks in a western oriented society, "big" Apartheid, "petty" Apartheid, Soweto, the Coloureds, and the prison system.

In the Epilogue the authors criticize the churches in The Netherlands for their attitude towards South Africa, appealing to them that they "break with the poison of Insinuation, the lie of onesidedness, the Injustice of cheap criticism, and to have an open eye for the impressive problems with which White and Black in South Africa are still struggling, but in which the vague outlines of a future perspective begin to show themselves."

Reading the book one gets an impression of the immensity of South Africa's problems which humanly speaking defy solutions. As one South African puts it, the country is a microcosm, a mirror of what is happening elsewhere in the world and its tensions between first world and third world countries. The evidence is increasing and the conviction is growing that "big" Apartheid with

its system of autogenous homelands for the various tribes and the forced relocation of whole segments of the population is not working. Petty Apartheid is decreasing, but it still exists.

The legislation aimed to keep the races segregated has caused untold personal suffering. Apartheid cannot work for the reason that economic integration which is unavoidable has to lead to political integration in one form or another, and this in turn results in social integration.

The plea through the book is that South Africa be given enough time to work out its own internal problems without outside interference, from Russia as well as from the West. Is there enough time in view of the rising tide of black consciousness (zelfbewustzijn)?

I would have liked to hear more in this book from Alan Boesak, who unfortunately was not available for a lengthy interview. All that we have of him in the book is a two-page conversation, while his name is mentioned - not always with approval - by other interviewees.

The last chapter of the book dealing with South Africa's prison system paints a very positive picture of its penal code. But then, the two people interviewed are the head of the state police and a general who serves as a commissioner in South Africa's penal system. I kept thinking, though, of Steven Biko's death

under suspicious circumstances. According to the commissioner there are no political prisoners in South Africa, only people that have broken the law or committed acts of sabotage.

Also no mention is made in the book of the Terrorism Act of 1967 and its application, about which the Reformed Ecumenical Synod in 1976 expressed its deep concern.

The book also deals with the Churches and Apartheid, notably the white Dutch Reformed Church's position. The official position of the DRC is stated in a brochure published in 1974. It's called "Human Relations and the South African Scene in the Light of Scripture". The authors of the book praise the DRC for its criticism of government policy as expressed in this brochure. Boomsma and Kromminga, however, quoting at length from the same Declaration, severely criticize the DRC for its endorsement of the Apartheid policy of the government, a criticism also levelled by Alan Boesak.

Extensive as this book is, it is not complete in telling the whole story of South Africa's tragic dilemma. Even so it gives a wealth of information on the Apartheid problem as seen through the eyes of countless individuals. Everyone who wants to be well informed on the subject will profit from this publication.

"Praatboek uit Zuid-Afrika"

432 pages; Dr. B. Boot-Siertsema; J.J.G. Boot (oud burgemeester Hilversum)

\$19.50

Meer dan 100 onthullende interviews in volgorde van onderwerp. Het materiaal is veelal onbekend en niet de media voor veel vragen. Zwart, bruin en blank, progressief en verkramp, rijk en arm komen aan het woord. Beide schrijvers hebben Zuid Afrika herhaald malen bezocht; Dr. B. Boot is een welbekend kenner en expert in de Afrikaanse linguistiek. Politici en kerkmensen, sociaal-economische relaties komen aan het woord. Een zeer breed oriënterend boek, dat veel aandacht trekt. Beide schrijvers doen een beroep op kerken en politici om te breken met het gif van verdacht making, leugens van de eenzijdigheid, het onrecht van goedkope kritiek, met het oog op de indrukwekkende problematiek waarmee blank, bruin en zwart worstelen, maar waarin zich thans vage lijnen van een toekomst perspectief beginnen af te tekenen. Van harte aanbevolen.

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Careers

A Christian approach to career searching

Choosing Your Career, The Christian's Decision Manual, Martin E. Clark, Presbyterian and Reformed Publishing Company, (Phillipsburg, New Jersey, 08865), soft cover, 106 pp., \$3.50. Mike Hoyer, Belleville, ON.

Martin E. Clark's "Christian Decision Manual" is a book well stocked with ideas and resources relating to the young person who is seeking guidance on setting goals in relation to studies and careers. Each chapter ends with a personal inventory activity designed to compliment and apply the chapter.

Some chapters deal with basic principles such as salvation, defining one's level of commitment, the Christian concept of work and what the Lord's will is and how it is revealed to the individual. In the latter case, many ideas and means are presented as to how the Lord speaks to individuals. On the personal level, the author invites the reader to list his Christian value system and Biblical principles and what type of work could or could not relate to the individual. This can be difficult for the young Christian today who is pushed by the greed of the buck and often finds himself in compromising situations.

Clark goes on to discuss one's personal abilities, interests, desires, personality traits, experiences, the role of guidance testing and the role of continual self-appraisal as to a career choice (or chance). The personal inventory at this point asks the reader to narrow the choice gap down to

somewhat specific career possibilities.

Finally, Spiritual gifts, Christian service and secular service is looked at, especially in relation to the circumstances which could or could not influence the career choice. A wrap up on the whole person concludes the book.

An excellent must for the young person serious on finding his niche in today's society, especially if he wants to take God seriously in all facets of life. For some it may be a serious consideration as part of the guidance program.

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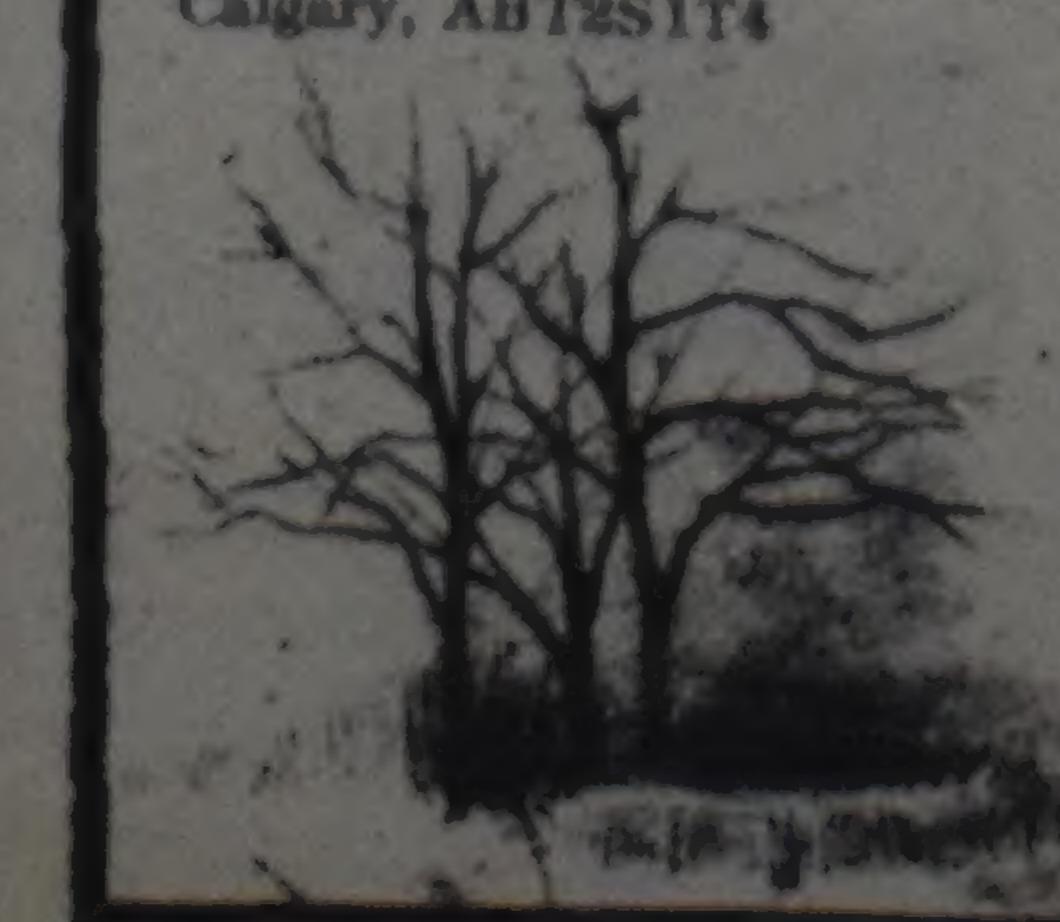
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